

THE
CATHOLIC
AT
WAR

RIGHT REV. J. J. BURKE



THE CATHOLIC AT WAR



Of value both historically and in clarifying Catholic thought upon the subject of Christianity, the Church and War.

A book of exceptional opportuneness and special interest to Catholic Study Clubs.

THE CATHOLIC AT WAR

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THE CATHOLIC AT WAR



By
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Dedicated
Reverentially, Lovingly
and Prayerfully
To
The Prince of Peace



PREFACE

The title of this book seems to be an anachronism. The Catholic, being a true Christian, is a follower of Christ, the Prince of Peace. Hence, he is a man of peace, a lover of God and humanity. Being a lover of God he detests sin, hatred, quarreling, and war.

The purpose of **THE CATHOLIC AT WAR** is to indicate by recalling many past wars, why Catholics engage in warfare.

We know that differences of opinion, resulting in quarrels, often occur between individuals, between neighbors and between nations.

If a controversy between nations cannot be settled in any other way, if a nation is unjustly or treacherously attacked, then a nation may defend itself by entering war, provided the war is conducted according to the laws of God and civilization.

This will be fully discussed in the following pages. **THE CATHOLIC AT WAR** has always been loyal to God and Country.

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**“BE A GOOD CATHOLIC AND YOU
CAN’T HELP BEING A GOOD AMERICAN.”**

—Commander Shea of the “Wasp” to his son Jackie

CHAPTER I

WAR—IS IT EVER MORAL?

From the time of the first Christian martyrs until the present, and until time shall be no more, the Catholic, the true Christian, has been and will be at war. The patriarch, Job, tells that the life of man on earth is a warfare.

The Christian is ever at war against evil and injustice, and defends truth, justice and right. If he continues this fight to the end he can say with St. Paul, "I have fought the good fight, I have finished my course. I have kept the faith. For the rest there is laid up for me a crown of justice."

Since the beginning of Christianity there has scarcely been a century or era that the enemies of the Catholic Church have not persecuted and waged war against Her. This has been true in nearly every country of the world.

What is the Catholic to do when his Church, his country or himself, is attacked? Is it right to defend one's country, one's Church, one's property or oneself, under these circumstances? Under what conditions is war morally right?

The great commandment of the law is love of

God, and love of our neighbor for God's sake. If people were faithful to this commandment there would be no war. Pagans, atheists, communists, and bad Christians forget or ignore the commandment of love and the principles of justice and charity, while they wage an unjust war against good and peaceable countries. Then these peaceable countries have a moral right to defend themselves. War is one of the greatest evils that can befall a nation. Still, from out of war has come much of the reform and progress of civilization. As tragic and cruel as war is, we cannot say that it is always unmitigated evil since from out of its rivers of blood and destruction have come blessings to man, new cultures and new nations. Right and justice are ever worth defending and fighting for. This is why the Catholic Church recognizes that war may be just, may be licit and moral.

But when may an organized campaign of murder and destruction be considered consistently Christian? Many a bewildered person, who loves his country, is asking this question today. The answer can be made, clearly and explicitly. That is, war is justified from the Christian standpoint when a nation is unjustly attacked, or if its rights are being flaunted or violated, and if there is no

other way to settle the dispute. War must always be the last desperate alternative.

A war of conquest, such as we are witnessing today, when a powerful nation takes over weak and small ones, and exploits their people, wealth, and resources, cannot be justified either from a Christian standpoint or that of civilization.

When a nation may declare war in self defense, the war must be declared: first, by the supreme authority of the nation for the common good; second, with a right intention; third, there must be a just and sufficient cause; fourth, it must not be declared before other means to settle are tried; fifth, it must be conducted according to the laws of God and civilization; sixth, the good to be attained must outweigh the evils; seventh, conditions of peace must be just.

During how many wars of the past has either side considered these conditions? The Catholic Church has always insisted on just and charitable conditions.

THE CATHOLIC AT WAR, even in early Christian times, as well as in recent times, always obeyed the emperor, or other lawful authority in civil matters, but resisted when his religion was attacked. On such an occasion he would answer with Peter, "It is better to obey God rather than man."

In studying the wars that our country has engaged in, it will be well to make certain inquiries about each conflict. First, was it morally certain that our rights were violated? Second, was a peaceful method tried to adjudicate the trouble? Third, was the cause in proportion to the evils to follow? Fourth, was there a strong hope of settling or bettering matters?

Invariably it is best to try to prevent war. According to Pope Benedict XV there are three things necessary to avoid war: first, a nation must substitute moral right for material force; second, it should be ready to accept international agreement to reduce armaments; third, it should be strongly in favor of compulsory arbitration of international disputes.

It cannot be over-emphasized that THE CATHOLIC AT WAR, or in peace, is loyal to God and country.

CHAPTER II

THE WARS OR PERSECUTIONS OF THE EARLY CHRISTIANS

Our Divine Lord said to the early Church, "If they have persecuted me, they will also persecute you." These prophetic words have been fulfilled in every age of the Church.

The persecutors began their bloody warfare immediately after the crucifixion. The Jews were the first persecutors of the Christians. Having crucified the Master, they waged a relentless warfare against the disciples. They forbade them to preach, cast them into prison, scourged them and put them to death.

They stoned St. Stephen to death, murdered St. James, the first bishop of Jerusalem, and sent St. Paul in chains to Cesarea. The persecution, during which St. Stephen, the first Christian martyr, gave up his life, occurred the year after our Lord's crucifixion. During this persecution, it is said, two thousand Christians were martyred.

The Jews continued the persecution of the Christians until the Romans, under Titus, destroyed the city of Jerusalem in the year 70, killed thousands of the citizens, carried others into cap-

tivity and scattered the remainder of the Jews, the first persecutors of the early Church.

The persecutions waged by the Jews against the early Christians were insignificant when compared with the cruel and widespread Roman persecutions.

During the first three or four centuries of the Catholic Church the Roman emperors waged a continual and relentless war against the Christians. Besides some smaller persecutions there were ten general persecutions. History tells us of ten emperors who were the principal persecutors: they were Nero, Domitian, Trajan, Adrian, Marcus Aurelius, Septimius Severus, Maximin, Decius, Valerian, and Diocletian.

Under Nero, A. D. 37 to 68 occurred the first general persecution of the Christians by the Romans. In the year 64, the Christians were falsely accused of having set fire to the city. On this account the small body of Christians were bitterly persecuted. Some were thrown into the Tiber, others torn to pieces by wild beasts, others beheaded, or crucified, and still others, covered with pitch, were used as torches to light the imperial gardens. It was during this persecution that St. Paul was beheaded and St. Peter crucified head downward in the year 67.

Domitian was the Roman emperor from the year 81 to 96 A.D. Under him occurred the second general persecution of the Christians by the Romans. During this persecution St. John, the beloved apostle, was cast into a large kettle of boiling oil.

Prevented from harm by Our Lord, John came out of the kettle of boiling oil and was banished to the Island of Patmos, in the eastern part of the Mediterranean Sea. Here John lived to a good old age. Among other works of John while he was banished was the writing of the last book of the Bible, The Apocalypse, or Book of Revelations.

The Romans, when waging wars on the Christians, gave as a reason that the Christians were opposed to the empire. This was not true. The Catholic is always loyal to the just laws of every country in which he lives. At all times THE CATHOLIC AT WAR will follow the example of courage, love and loyalty to God and country left us by Peter and Paul in the first, and John in the second Roman persecution.

The third Roman persecution was under Emperor Trajan, who reigned from the year 98 to 117 A.D. The most illustrious martyr of the persecution was St. Ignatius, Bishop of Antioch.

Three popes were martyred during the bloody reign of Trajan; they were Clement, Evaristus and Alexander. Clement was one of the first four popes of the first century, who were Saint Peter, Linus, Cletus and Clement.

Among other bad laws enacted under Trajan was one that said if anyone denied that he was a Christian and offered sacrifice to the pagan gods he would be pardoned. Those who refused to sacrifice would be executed as followers of an unlawful religion. Tertullian, historian of the early Church, says of this time, "If the Tiber overflows, if there is a drought, an earthquake, a scarcity, or a pestilence, the people cry 'The Christians to the lions.' "

The fourth persecution was under Emperor Adrian whose rule was from 117 to 138 A.D. Among thousands of martyrs under Adrian was Pope St. Ildephons. Others of note were St. Symphorosa and her seven sons.

During the reign of Marcus Aurelius occurred the fifth persecution. This emperor reigned from 161 to 180 A.D. and was one of the most cruel of the Roman persecutors.

He was a warrior and a philosopher but failed to see the beauty of the Catholic religion. He bitterly persecuted the Christians in Asia, in Gaul

and in other portions of the empire. In the year 169, during the reign of Marcus Aurelius occurred the martyrdom of St. Polycarp, Bishop of Smyrna. The Roman official tried to make Polycarp renounce his religion, but the saint remained firm.

Once more the judge exhorted Polycarp to speak against Jesus Christ. The holy bishop indignantly replied, "Four-score years I have served Jesus Christ and He has never done me any harm; on the contrary He has loaded me with favors and you would have me speak against Him. Once again I tell you I am a Christian. I am a follower of Christ. That is my religion."

These noble and courageous words of the octogenarian Christian, of THE CATHOLIC AT WAR, so enraged the emperor's officers that they had him cast into a fire. The flames did not harm him. This miracle so enraged the governor that he had the holy man stabbed with a dagger. St. Polycarp's was an example of many martyrdoms of these cruel times.

Septimius Severus was emperor of Rome from 193 to 211 A.D. During his reign the sixth persecution was waged. At first this emperor was kind to the Christians and protected them. To-

wards the close of his reign, however, there was a change.

A persecution broke out in many portions of the empire, but it was most severe in Africa. At Alexandria, Leonidas, father of the great Origen, was put to death and the son, a mere youth, narrowly escaped the same fate. Hundreds were martyred, exclaiming "We die joyfully for Christ, Our Lord." It was during this sixth persecution that St. Perpetua and St. Felicitas, girls in their teens, and countless others suffered martyrdom at Carthage in North Africa. Even children, in persecution, manifested the courage and love of God of a CATHOLIC AT WAR.

Maximin became emperor after the assassination of his predecessor, Alexander Severus. Alexander was kind to the Christians and had many of them in his household. Against the Christians in his own house Maximin first vented the venom of his spleen. After murdering those Christians in and around his castle, he turned his attention to the bishops, priests and other ministers of religion. He thought that if the shepherds were murdered, the flock would scatter and be no more. He died before being disillusioned.

He never dreamed that no matter how many he murdered the faster the flock would increase, and

Christ has promised that the gates of hell and all the power of the wicked one shall not prevail against His Church.

The eighth persecution took place during the reign of the Emperor Decius, 249 to 251 A.D. The Church suffered more severely during this persecution than at any other time.

Decius undertook to destroy Christianity. In the year 250 he issued an order that all Christians must renounce their religion and follow the religious ceremonies of the Romans.

At first death was inflicted principally upon bishops, who were looked upon as ringleaders. Pope Fabianus, Bishop of Rome, was slain. His successor Pope Cornelius and his successor Pope Lucian, suffered martyrdom. Besides three popes, many priests and hundreds of other Christians perished under the most frightful tortures.

In this persecution the persecutors sought not so much the death, as the apostasy of the Christians. To attain this object, frightful and rigorous tortures were applied everywhere. While many were martyred, a few apostatized.

St. Gregory of Nyssa said, "The emperor ordered the prefect to force the Christians by terror, and by every kind of torture, to the worship of the gods."

On account of the fearful tortures resorted to, this is the only persecution that furnishes any number of Christians who became apostates.

The ninth general persecution was under the emperor Valerian, 253 to 260 A.D. In 257 this emperor issued his first edict against the Christians. This edict forbade the assembly of Christians and threatened those who disobeyed with imprisonment and other punishments.

Another edict ordered eleven bishops, priests and deacons to be beheaded. This edict also ordered the confiscation of the property of Christians, and, if they did not abandon their religion, they were to be arrested and put to death.

During the ninth persecution Pope Sixtus II was martyred, and Lawrence with many others put to death. Lawrence was martyred in a most painful and horrible manner. He was thrown upon a red hot gridiron until he was roasted to death. When he was roasted on one side, he said to the persecutors, "I am fully done on this side, turn me over and roast the other side."

The tenth persecution occurred during the reign of Diocletian, who was emperor from 284 to 305 A.D.

Eusebius, the early Church historian, writes about the increasing numbers, wealth and influ-

ence of the Christians; of their valuable services to the emperor; and of the costly churches they were erecting in every city. He also tells us that Galerius, Constantus Chlorus, and other influential pagans filled the mind of Diocletian with hatred against the Christians.

Diocletian was finally persuaded to issue an edict against the Christians. At first he ordered the destruction of Christian churches and the Scriptures. Afterwards he turned his attention to the bishops, priests and the faithful. They were arrested, cast into prison, tortured and put to death.

Many were hung by their feet and fires built under them. Others had their noses and ears cut off, their eyes and tongues torn out, melted lead poured over them and their bodies cut in pieces.

During this tenth and last general persecution the well known Theban legion suffered martyrdom. This noble band of heroes was from Thebais in Egypt. They and their leader, Mauritius, incurred the anger of Domitian by refusing to persecute Christians.

Lactantius, who lived about the time of this persecution, wrote in his book, "DEATHS OF PERSECUTORS": "Diocletian, who always wishes to pass as intelligent and astute, inflamed

with anger, immediately began to cut his familiars to pieces. He sat in judgment and burned the innocent with fire. . . . Persons of every age and sex were thrust into the flames, not merely one at a time, for so great was the multitude that they were collected into a heap and a fire built around them."

The accession of Emperor Constantine, and his conversion, in the beginning of the fourth century, practically put an end to the persecutions.

After Constantine became a Catholic he issued an order to end persecutions. The Christians came out of the catacombs, those subterranean passages and tunnels under and around Rome, where the early followers of Christ gathered to serve Him unmolested and four million of them, mostly martyrs, were buried. Emerging, they spread to all nations, building churches, convents, and monasteries. They began in every place to call the Christians—Catholics. Catholic means universal, or everywhere. Because Christ's Church is in all nations and teaches all truth She, from the early days of the Christian era, has been called Catholic.

In all the awful days of persecution, THE CATHOLIC AT WAR was brave and loyal to God. He was loyal to his country, too, when

those laws were not contrary to the Divine laws.

During the four centuries or more of bloody warfare against the Catholic Church, all the powers of earth and hell were united against Her, in an effort to destroy Her. Nevertheless, the Church grew, strengthened, and expanded, while the proud, tyrannical Roman empire was destined to destruction. In a few years barbarous hordes from the north overran the proud empire and destroyed it.

CHAPTER III

THE WARS OF THE NORTHERN BARBARIANS

In the year 476 and following years hordes of northern barbarians over-ran the Roman Empire with fire and sword and dethroned Romulus Augustus, the last Roman Emperor.

The Huns under Attila, called the "Scourge of God," were the most destructive of these barbarians.

As during the first three or four centuries of Her existence the Church was persecuted by the pagans of ancient Rome, so during the fifth and sixth centuries, the Vandals and the Goths with other tribes of barbarians, among them the Huns, came down like an avalanche from the north destroying everything as they rushed through the fairest portions of southern Europe. They swept away almost every trace of civilization in their effort to destroy God's Church.

The Goths were pagans living around the Vistula river, a portion of what is now Russia. They were a savage class of people and at one time reached Rome, doing much damage to the countries on their way there, and ruined the great majority of the buildings in the Eternal City.

The Vandals were a Teutonic tribe of pagans living in a part of what is now Russia near the Baltic sea. They were a fierce warlike people and their desire was to destroy art and civilization.

While these three, the Huns, the Goths and the Vandals, under Attila, Alaric and Genseric raided the southern portion of Europe at different times doing great damage the Huns, under Attila, were the most feared and most destructive of all the tribes of northern barbarians. They killed and murdered human beings in their destructive march through Germany, Austria and Gaul. In their ruthless fury they terrorized everyone. Monuments of religion, works of art and libraries of the choicest manuscripts were destroyed, but the monks in some way saved the Sacred Scriptures and the Greek and Latin Classics.

In Attila's mad rush to destroy every trace of religion, art and civilization, he came with his vast army near the gates of Rome. Pope Leo I, a fearless and holy man, met the great Attila and his vast army some distance from the city. The courage, the majestic appearance or the noble words of Leo the Great peacefully conquered the fierce Attila, whom the brave generals and their vast armies could not conquer. He quietly turned

away from the city and returned to his own country. This was in 452. Attila died soon after this event. The Church's missionaries in a short time converted the barbarians. St. Leo, the Great, is a notable example of a CATHOLIC AT WAR.

CHAPTER IV

THE WARS OF MOHAMMEDANS IN ASIA AND AFRICA

One of the greatest tyrants of all time was Mohammed. For years, yes for centuries, he and his followers spread terror and destruction with fire and sword throughout western Asia, northern Africa and southern Europe.

Mohammed was born in Mecca, Arabia, in the year 570 A.D. and died in 632, in his sixty-second year. Mecca was the most important city of Arabia; Medina was also important, and the two became the principal cities of Mohammedanism.

In Mecca was kept a small building in which was a black stone called the Caaba. This stone was believed to come from Paradise. According to the belief of Mohammedans the stone originally was white, but on account of the sins of the children of Adam it was changed to black.

The stone building was dedicated to the Supreme Being. It later became a pagan temple, containing more than 300 idols. Many pagans were attracted to this temple and it became a source of income to those in charge.

About the beginning of the seventh century, a number of men from Mecca and Medina became

tired of paganism, and taught the belief in a future life with eternal rewards and punishments.

Mohammed's uncle was one of the members of this new movement and Mohammed himself soon joined the party. After spending some time in the caves around Mecca, Mohammed announced that he had received a commission from God to destroy idolatry and restore the true worship of God. In a short time he gathered around him a large number of followers.

Having made many business trips to Syria and Palestine he gained a knowledge of the teaching of Jews and Christians. Mohammed is the author of the Koran, the sacred book of the Mohammedans. Much of the Koran is taken from the Bible and from the teachings of Jews and Catholics. The new religion of Mohammed was called Islam.

He constituted himself an apostle and prophet of Allah, the true God. On account of a bitter attack on heathenism he was compelled to depart suddenly from Mecca to Medina. This flight was in 622 A.D. and was called the "Hegira."

This "Hegira" is considered the beginning of Mohammedanism. His followers increased rapidly and he attacked Arabs, Jews and Catholics

ruthlessly. Soon all the Arabian tribes were united under one religion.

A cruel leader with great courage, Mohammed employed drastic and barbarous methods to further his cause. The rapid spread of his religion was due to his treacherous and diabolical teachings and acts.

The instruction of the Koran is a mixture of good and evil. The good is taken from our Bible, the evil from the imagination and evil deeds and thoughts of Mohammed.

For example, the Koran teaches a belief in one God, in the Angels, and the Prophets. On the other hand it teaches that heaven is a place of sensual pleasure, that a man can have four wives. It is also the belief of the Mohammedan soldier that if he kills one Christian he is sure to go to his heaven. It is said that this is one reason why the Moslem soldiers are so sanguinary.

After conquering Arabia, Syria, Palestine and other portions of western Asia, the hordes of Mohammed crossed over into northern Africa and spread death and destruction among the peaceful Catholics of that region.

At that time northern Africa was thoroughly Catholic. It was only about three centuries after the conversion of the great Roman Emperor Con-

stantine, but the missionaries of the Catholic Church went in numbers to this portion of the world and conversions were many. There were a number of episcopal sees and many great bishops of the Church in Africa were well known. Among these early bishops in Africa were St. Mark, evangelist and Bishop of Alexandria, St. Augustine of Hippo, and St. Cyprian of Carthage.

After the Mohammedan armies swept through the thriving Catholic countries of northern Africa with fire and sword the scene of terror and destruction was terrible to behold.

The Mohammedans and Arabs were called Saracens. The Saracens, after conquering with large armies all the countries of northern Africa, turned their avaricious, wicked, and murderous thoughts towards Europe.

Mauretania, now called Morocco, was the last of the countries of northern Africa to succumb to the treacherous Saracens. The last Catholic stronghold conquered was Cerrta on the strait of Gibraltar, near the present city of Tangier, and only about twenty miles across the strait of Gibraltar to the small city of Gibraltar, in Spain.

Many of the Moors, of Morocco, joined the Arabs, or Saracens and in the year 711 crossed the strait into Spain and in the notable battle of

Jeres de la Frontera put an end to the Gothic kingdom after it had held power for three centuries. After winning the first great battle, the conquering Saracens continued their triumphant march north through Spain determined to cross the Pyrenees and become masters of France.

Crossing the Pyrenees the Saracens soon conquered southern France. In 731 they advanced to the banks of the Loire. Here their triumphal march was stopped. They met Charles Martel, king of the Franks and one of the great men of history.

In a few battles between the Saracens or Moslems under Ab del Rahman and the Christians under Charles Martel, the armies of the Franks were victorious and the Saracens were driven back to Spain, in portions of which country they remained for 700 years. The Moslems had conquered many Christians in trying to conquer the Church. The victory of Charles Martel over the Saracens was the turning point of a series of conquests of the Moslems. On the bloody field of Tours it was decided whether the Cross or the Crescent, Mohammed or Christ, would govern western Europe. The great king and general, Charles Martel, won for Christ.

It will be noticed that the Catholic countries

did not fight until they were attacked. They fought to defend their rights, their country, their Church and their sacred honor.

The Church endured great losses in property, in people and in countries. Some of the oldest centers of Christianity—Jerusalem, Antioch, Carthage, Alexandria—were lost to Her. Some of these have been lost up to this time while Her gains in other portions of the world have far outweighed the losses. It is difficult to estimate what would have been the result had the Moslems conquered the army of Martel. His victory had a tremendous influence upon southern and western Europe.

What Charles Martel did for southern and western Europe, the great general John Sobieski did for eastern Europe. Although these two heroes lived many centuries apart, still during all those years the Mohammedans strove to destroy Christian civilization.

John Sobieski was born in 1629 and died in 1696. He was a brave soldier and fought in many successful battles. His promotion was rapid until he was made commander-in-chief.

The Turks and Mohammedans started to gain a foothold in eastern Europe and finally had besieged the city of Vienna, one of the great cities

of Europe. After a long and bitter conflict Sobieski drove the Mohammedans out of Austria, Poland and Hungary and saved eastern Europe from their grasp.

Sobieski, in driving Mohammedans from eastern Europe, unquestionably saved Christian civilization, and also, science and art, which the communists, nazis, and atheists are at present trying to destroy.

As in the case of Charles Martel and John Sobieski, justice and right prevailed, so in His own good time God will see that truth and virtue will win.

“For right is right
And truth is truth
And right the case will win.
To doubt would be disloyalty
To falter would be sin.”

CHAPTER V

THE WARS OF THE CRUSADES

Crusade is derived from the Latin word *crux*, *crucis*, meaning cross. The name crusade was given to the eight wars waged by the different countries of Europe from the year 1095 to the year 1270. These wars were waged to rescue the Holy Places in Jerusalem and other portions of Palestine from the destructive hands of the Mohammedans.

The European participants in these wars wore a small cross in their garments—hence crusaders or soldiers of the Cross.

Between the fourth and eighth centuries missionaries from Ireland converted many of the western countries of Europe; while, after the armies of France and Germany under Charles Martel drove the Mohammedans across the Pyrenees, religion took on a new life. Missionaries from France, Germany and Ireland continued the work of converting northern and the other countries of Europe.

From the time of the cruel Crucifixion and the glorious Resurrection of our divine Lord and Saviour, the holy places of Jerusalem became the center of pilgrimages made by pious Christians.

After the ravages of the Mohammedans in the eighth century the holy places of Jerusalem and other parts of Palestine fell into the hands of the Moslems.

Word came to Catholic Europe that Christian pilgrims to Jerusalem, Bethlehem and other places were being badly treated. When the Turks succeeded in getting control of the Holy Places matters became worse. The sacred places were desecrated by these infidels, pilgrims were insulted, many were injured and killed.

This aroused the ire and resentment of the Christians of Catholic Europe. From various countries the cry went forth for a Holy War to gain control of the places made sacred by the presence of Jesus, that were held and being desecrated by the worst enemies of the Cross. There were eight of these Holy Wars called Crusades.

The first Crusade was from 1095 to 1101. Shortly before that time the Turks had acquired possession of the Holy Land. Jerusalem, with its sacred relics, its holy memories, its church of the Holy Sepulcher, became the prey of the ruthless pagans. To rescue the Holy Places from the merciless Turks, this crusade, consisting of four well organized armies, was quickly on the march to perform its holy task.

Godfrey of Bouillon had supreme command of the four divisions of this noble army and after many trials, sufferings and misfortunes finally conquered the enemy on the fifteenth of July, 1099. The successful general, Godfrey of Bouillon, was crowned king of Jerusalem and Defender of the Holy Sepulcher.

During the reign of King Godfrey four Christian states were organized. They were Jerusalem, Tripoli, Antioch and Edessa. In 1144 the Moslems conquered Edessa.

The second Crusade from 1145 to 1147 was caused by Edessa being thus conquered. The Holy Places were again in danger and St. Bernard preached the necessity of going again with an army to the aid of God's people in their effort to hold the places sacred to all Christians.

While the second Crusade failed in attaining its object, much good resulted from it. One result was a closer union of the Christians of Europe. Another was the good example of St. Bernard who organized the Christian forces and preached eloquently throughout Europe on the noble object of the Crusade, that is, the rescuing of the Holy Places from the possession of the Turks.

The use of various names in speaking of the

enemy in the Holy Land may be confusing. It will clarify matters when we say that Mohammedans, Musselmans, Moslems and Saracens are different words used in talking or writing about the followers of Mohammed. Many of the Turks, natives of Turkey, are Mohammedans, but there is a branch of Turks called Seljukian Turks. They were more bitter persecutors of the Christians than other Mohammedans.

May we ask your indulgence for a brief period while we leave the Crusades and examine the character, the nobility and purity of intention of him who was the organizer, the inspiration and the soul of the second Crusade.

St. Bernard was born in 1090 at Fortames, near Dijon, France, and died at Clairvaux in the year 1153. His great destiny had been predicted before his birth and much care was taken in his education. He loved study, prayer and solitude from his earliest years.

When Bernard announced his intention of renouncing the world and embracing a religious life his relatives tried to dissuade him from leaving them. But he spoke so eloquently about the beauty and usefulness of the religious life that

his four brothers and uncle followed him to Citeaux.

Bernard at Citeaux strictly followed the rule, religiously kept the vows of poverty, chastity and obedience, and practiced great austerity.

In a few years the good example of the young nobleman influenced a large number of young men to enter the religious life and they were attracted to the monastery of which Bernard was abbot. So great was the number asking admission that it was necessary to build another monastery.

The new monastery was built in a rough, mountainous country called Clairvaux, meaning "Valley of Light". Bernard was elected the first abbot of Clairvaux. On account of his fame and influence, the monastery of Clairvaux became one of the greatest monasteries in the world.

Its branches spread all over Europe. In forty years there were seventy branches and hundreds of members. It was the influence of Bernard that gave the Cistercians such power in Christendom. Although Bernard organized a Crusade against the oppressors of Christians and desecrators of the Holy Places, he did so in the interest of the God of peace. The motto of the Crusaders was, "God wills it."

St. Bernard was said to be the greatest peacemaker in the world. He made peace between warring cities, between kings and their subjects, and between the clergy and superiors. He was a humble follower of the "Prince of Peace." In organizing the second Crusade, his object was to rescue the Christians from the cruelty, persecution and murders of their warring enemies. Although it was a partial failure, the holy demeanor, kind treatment and just dealing of Bernard converted many of the warring soldiers on both sides. Bernard's profound learning, kind disposition and Christ-like charity endeared him to all Europe.

The hero of the third Crusade was Richard Coeur de Lion "The Lion-hearted." In 1187, the Mohammedans, under Saladin, captured Jerusalem. The German Emperor Barbarossa, the French King Philip Augustus, and the English King Richard, organized this third Crusade, and it lasted from 1188 to 1192. Richard's forces defeated those of Saladin and a truce was concluded in 1192.

The fourth Crusade was from 1198 to 1204. It was under the leadership of General Baldwin of Flanders. After the Christian army conquered Constantinople, in 1204, peace was declared.

The fifth Crusade lasted from 1217 to 1219. It ended the latter year when the Moslem city of Dāmietta was conquered.

From 1228 to 1239, the sixth Crusade was fought. In the year 1239 Emperor Frederick II and Richard of Cornwall made treaties with the Moslems who restored Jerusalem to the Christians. But they were to mean very little.

St. Louis, King of France, led the seventh Crusade. It lasted from 1249 to 1252. It was not successful.

The last and eighth Crusade lasted three years from 1267 to 1270. This Crusade also was not successful, and its leader and General St. Louis, King of France, sacrificed his life.

It may be asked were the Crusades justified, were fair methods used in waging them, and were they beneficial?

If ever a war was justified, this could be said of every one of the Crusades. The object of each of them was to rescue the Holy Places from the Moslems who were desecrating them and insulting and murdering pilgrims from Christian countries.

The methods used by the Crusaders were humanely fair and just, as those used by Chris-

tian people, consistent with Christian standards and ethics of warfare.

The benefits of the Crusades were many and great. In the first place, they prevented the Mohammedans from attacking the Europeans for many years. And while the Crusades only partially rescued the Holy Places from the enemy, they proved of untold benefit indirectly to Europe and to Christian civilization. They aided in the rebirth of education, philosophy and art. They encouraged the foreign mission movement to China, India and other countries.

CHAPTER VI

THE WARS AGAINST MISREPRESENTATION

It would be a perfectly defensible proposition to assert that all wars Catholics have engaged in, from the time of Nero to the present era of dictators, despots and murderers, were fought in defense of freedom and justice and love, as against tyranny, injustice and hatred. **THE CATHOLIC AT WAR** has always been in favor of freedom and liberty of conscience. No matter what some people may say or think, if you carefully read unbiased history and the various chapters of this book you cannot but be impressed with the fact that the Catholic Church has always promoted civil and religious liberty.

The Church has ever taught that man has a free will. By his free will he commits sin, and by his free will he must return to grace.

It is said that when St. Augustine was sent to England by Pope Gregory to convert the people there, one of his first converts was King Ethelbert. The king was filled with enthusiasm and wished to force his people to follow his example. But the great missionary told the king not to interfere with his subject's religious views, de-

claring that one should embrace the Catholic religion of his own volition and choice.

No one is admitted into the Catholic Church until he understands what he is doing and has a pretty fair knowledge of what the Church teaches. The Catholic Church has always respected the right of everyone to worship God according to his conscience. She not only respects religious liberty but has also respected the civil freedom of every individual. Thus She has always promoted both religious and civil liberty.

The Magna Charta is the bulwark of civil liberty. It is the source of English and American freedom. Some of the blessings we owe to this "Great Charter" are: trial by jury, habeas corpus, no taxation without representation.

To whom may we attribute this great document? To the Catholic Church. In 1215, when the Catholic Church was the only Christian Church, Archbishop Langton of Canterbury and Catholic Barons of England met and wrote the noble pronouncement. They persuaded King John of England to sign it, which with its fine principles, is the foundation of constitutional government.

It is a well known fact that in this country, the Catholic colony of Maryland was the cradle of

civil and religious liberty. She was the only colony among the thirteen that raised aloft the banner of liberty of conscience. "The Catholics took possession of the little place, and religious liberty obtained a home, its only home in the whole world, in the little village which bore the name of St. Mary," writes an American historian, and adds: "Maryland was the abode of happiness and liberty. Conscience was without restraint. Its history was the history of benevolence, gratitude and toleration."

Thus we see that THE CATHOLIC AT WAR, or in times of peace, is a lover of Liberty and Democracy.

The Catholic Church has always been misrepresented because misunderstood. Among the things about which misrepresentation exists, is the Spanish Inquisition. Those who have never studied the question, or read only biased Protestant accounts, blame the Catholic Church for its cruelties. Before examining the matter, let us remember that the Catholic Church never persecuted, never authorized wrong doing. She teaches love and forgiveness and abhors hatred and bloodshed. Her members may do wrong, have done wrong, but the Catholic Church never taught wrong, never did wrong. She is taught,

guided, guarded and protected by Her Founder, Jesus Christ, who said to Her, "He that hears you, hears me."

Someone may say that the authors of the Spanish Inquisition were Catholics, and for this reason the Church was accountable. The unreasonableness, the absurdity, the injustice of such a statement seems to escape the mind of the person making it.

Is the Church responsible for the acts of Her unruly sons? Is She responsible for the acts of Luther, a Hitler, or disobedient former members? The followers of Luther, of Calvin, of Henry VIII, committed great atrocities, greater even than those committed by the authorities of the Spanish Inquisition. The cruelties of Henry VIII and the others were authorized by the heads of their church, while the atrocities of the Spanish were committed by the officers of the State, not by the Church.

Inquisition means a judicial inquiry in criminal matters. The Spanish Inquisition was an inquiry, by the State or Country, in criminal matters. It was somewhat similar to our criminal court. It was a State, not an ecclesiastical institution.

Another instance of misrepresentation is that of the so-called St. Bartholomew Massacre. Some

people, misunderstanding the meaning of the historical event, accuse the Church of the massacre; as for example, in former years, a young lawyer and teacher, in the heat of an argument, exclaimed sarcastically to the writer, "Ah! who killed St. Bartholomew?"

He had heard of the St. Bartholomew Massacre. He thought it meant the martyrdom of St. Bartholomew, one of the twelve Apostles. It was explained to him that he confused the murder of the Catholic Apostle by the Roman pagans in the first century with the massacre of hundreds of French Huguenots on August 24, 1572. The massacre occurred on the day of the feast of St. Bartholomew.

The cause of the massacre has been unjustly laid at the door of the Catholic Church, while history proves conclusively that the Catholic Church had nothing to do with it.

At the time of the massacre Charles IX was king of France. The Huguenots, an anti-Catholic sect, had become a powerful party in the country. Having worked up a sedition, and raised a large army, they plotted to murder the king and place one of their own party on the throne. Admiral Coligny was the leader of those opposed to the lawful rulers. France was a Catholic country and

had been for centuries. Coligny and his army were enemies of the king and plotters against the government.

Suppose some enemies of President Roosevelt were to plot to murder him and seize the reins of Government. Suppose also that these enemies, call them communists, atheistic socialists, or by any other name, were strong enough to raise an army to accomplish their nefarious deed, and suppose, too, that the president was informed of the danger—what would he do? Would he not call out the regular army quickly to protect himself and the government? This is what any president or king would do.

And this is what Charles IX, King of France, did. On St. Bartholomew day, 1572, the king's army was sent against the enemy in different places and Coligny, with many of his followers, met death in what has been called the St. Bartholomew Massacre. It may easily be seen that the battle was a State and not a Church affair. The Church had nothing to do with the massacre. Coligny and his followers were slain because of their treason against the government.

While some unreasonable people try to convince others that the Church was responsible for the bloody massacre, those who seriously and

conscientiously study that historical event, admit that the Pope did not know anything about it until it was over!

Like Her divine founder, the Church teaches love, tolerance and peace among individuals and nations.

CHAPTER VII

IN IRELAND: THE WAR OF ENGLAND AGAINST THE CHURCH

Before entering upon the question of the war against the Church in Ireland, it may be interesting and instructive to review briefly the story of Ireland from the conversion of the Irish people by St. Patrick in the fifth century to the political conquest of Ireland by Henry II in the twelfth century.

In St. Patrick we recognize one of the greatest of the servants of Jesus Christ. He was born in 387 and died in 493 A.D. Some historians say that he was born in Kilpatrick, Scotland; others say that he was born in France. He died in Saul, Ireland, and was buried at Dun, where the cathedral of Down now stands.

About the year 400, a young Christian was taken prisoner in one of the western countries of Europe and carried to Ireland. It is needless to say that the youth was he who was afterward known as St. Patrick.

After a few years spent in tending flocks among great pastures of his captors, the young captive escaped.

That Ireland at that time was sunk in the mire

of superstition; that St. Patrick resolved to devote his life to the great mission of her conversion; that after years of preparation he was ordained a priest; that he went to Rome, the source of jurisdiction in the Church; that he was consecrated the first bishop of Ireland by Pope Celestine; that principally by his teaching and labor, Ireland was changed from a superstitious, semi-pagan to a Christian nation; and that, notwithstanding the severest trials and persecutions for centuries, it has ever been notably true to the teachings Patrick so firmly rooted in the minds and hearts of the people of Ireland—these are facts that are well known.

Although Ireland at the beginning of Patrick's career was semi-pagan, it was not a barbarous nation. It had a monarch who was elected and whose privileges were limited. It had representative assemblies for enacting wise laws. It was ripe for the reception of Christianity. Hence, the Christian religion did not encounter that fierce opposition it met in other countries.

In other states Christianity was not established until after their soil was watered by the blood of many martyrs immolated to their false gods. Ireland furnishes a glorious exception. The great apostle of Ireland labored practically undisturbed

in his holy vocation for thirty years. He traveled through the island and everywhere taught the true religion of Jesus Christ. So successful was he in his teaching, on account of the docility and appreciative judgment of the Irish, that in the brief period mentioned he laid firmly the foundation of that faith which centuries of persecution have been unable to undermine.

During seven hundred years, that powerful colossus of an empire, boasting of the title "Empress and Mistress of the Sea," with all its power and money, has robbed Ireland and the Irish people of their land, of their churches, of their monasteries, but has been unable to conquer their spirit, or rob them of their religion.

The Irish never engaged in war except it was just. As in the case of our country, Ireland was attacked first, then it did its best to protect itself and its people. These facts are recalled here that it may be understood that the true Irishman is a true Catholic, and that, in peace and in war, the Catholic stands for God and country, for justice and liberty.

From the fifth to the eleventh century was the Golden Age of Ireland. Except on one or two occasions it was left free from attacks by its neighbors. Churches, schools and religious

houses multiplied. Her colleges became famous and attracted students from every part of the world.

Historians tell us that as many as thirty thousand students a year attended these famous colleges. Missionaries from Ireland converted many European countries.

In the twelfth century Henry II of England began war on Ireland, and from that time to the present, that aggressive nation, which claims to fight for the freedom of small nations, has kept Ireland in subjection. After the first Great War England was forced to do something for the weaker nation, but treacherously divided Ireland, as she tried to divide our country in 1863.

During the war under Henry II, as well as during former wars under the Danes and under the Normans, bishops, priests and hundreds of people were put to death, schools were suppressed, churches, monasteries and convents robbed and destroyed.

But it was under the reign of Henry VIII that the greatest atrocities were committed. Henry, the blue-beard murderer of many wives, declared himself head of the Church, deprived the clergy of their rights, destroyed or confiscated Church property and murdered those who disobeyed his orders.

In 1536, a so-called Irish parliament, composed of English nobles and a few Irish Protestants, accepted the supremacy of Henry VIII. All the bishops and priests in Ireland, except one or two renegades, remained faithful to the Pope. For the next six years a relentless war was waged against the Irish leaders to make them accept the supremacy of Henry. A few of them weakened, but most of them remained true to the Church.

Many lay leaders proved to be cowards, while most of the bishops remained true to their oath and refused to accept the supremacy of the king.

War was declared on the property of the Church. More than five hundred monasteries and other religious houses in the Emerald Isle were confiscated. The monks were put to death or driven from the country. Under Henry or his immediate successors more than 500,000 acres in Ulster were confiscated, forcibly stolen from the owners and given to Scotch and English settlers.

Under Henry VIII and his daughter Elizabeth the persecution, murders and robbery of Catholics of Ireland continued.

In order to destroy the Church, bishops, priests, religious of both sexes as well as hundreds of Catholics were murdered because they would not deny their God and their religion. Six

archbishops, hundreds of priests, thousands of the laity were arrested, punished and cruelly put to death.

Later, Oliver Cromwell, one of the bitterest, most cruel monsters that ever appeared, was sent from England with 12,000 well armed men to continue the subjugation of Ireland. He made the remark that he would drive the Irish "to hell or to Connacht." The Irish preferred to go to Connacht (a stony part of Western Ireland), and leave the other place for Cromwell and his bloody soldiers.

Besides the religious institutions destroyed, vandals from across the Irish Channel robbed the Catholics of some of their richest churches and cathedrals, and are still using them as Episcopal churches. Among these are Grace Church and St. Patrick's, Dublin.

The Penal Laws which were enacted by the British Parliament in 1690 were intended to destroy the Catholic religion. For many years these laws were strictly enforced. Instead of destroying the religion of the Catholics of Ireland they had the opposite effect. They made the Catholics stronger in faith. Unjust opposition strengthens what it opposes.

The Catholics of Ireland have suffered for their

religion for seven hundred years. When the second World War is over the Catholics of Germany, Poland and other countries who have suffered much for their religion will be better Christians. The Catholics in the wars in Ireland were true, brave and loyal to God and country. Ruthless opposition and persecution only made them more devoted and loyal to their Faith.

CHAPTER VIII

THE WARS OF PERSECUTION IN ENGLAND

The principal conflicts resulting from the persecution of the Church in England, occurred during the reigns of Henry VIII and of his daughter, Queen Elizabeth. For his first twenty years Henry led a good life. His life was so blameless that his parents thought he might become a priest.

In 1509, when he was eighteen years old, he married Catherine of Aragon, his brother's widow, a dispensation having been granted. The same year he was crowned king of England. He was intelligent and received a good education.

In 1521, after Luther's excommunication by the Pope, Henry VIII wrote a book against Luther. This book was in defense of the seven sacraments. On account of this book the Pope conferred upon Henry VIII, the title "Defender of the Faith." This title is still on English coins, "Defensor Fidei."

In a few years, his way of life changed drastically. He began a riotous career, drinking and carousing day and night. About 1527 he became infatuated with Anne Boleyn, and in his sinful

passion he desired to marry her and discard his lawful wife.

Being the most powerful monarch in the world at that time, Henry VIII thought the Pope would give him permission to marry the attractive young woman, while his lawful wife was living. The Pope could not grant him to do what the laws of God and the Church forbade.

The lustful monarch, disregarding the laws of God and his Church, married Anne Boleyn while his lawful wife, Catherine of Aragon, was still alive. Soon tiring of the charms of his new wife, he had her beheaded and married another and did not stop his sinful career until he had married and divorced or murdered five or six women.

By refusing to grant a divorce to Henry VIII, England was lost to the Church, but the divine principle of the unity of marriage was not and could not be sacrificed. The Popes ever guarded and defended this fundamental principle.

If today a Christian woman is respected and honored; if the Christian mother is holy and venerable; if the Christian home is dear to the heart of every true man, it is due to the doctrine of the Church on Christian Marriage.

In order to justify himself in his mad career, Henry VIII deserted the Catholic Church and

made himself head of his new church. In persuading the bishops, priests and people of England to accept the monarch's new and false doctrines, the king found great difficulties. He used every means possible, money, position, cruelty, murder and war, to induce them to accept the new religion. When Henry declared himself supreme Head of the church, he encountered violent opposition from both the clergy and the people.

A reign of terror ensued. Many priests, nuns and individuals were put to death. Bishops were punished, treated cruelly and even murdered in trying to force them to adopt the evil teachings. Unlike those in Ireland, most of the clergy and laymen of England proved less heroic, and forsook their faith.

Eight thousand nuns were driven out of the country, two hundred monasteries and churches were plundered and confiscated, and the monks killed or driven from their homes. Even to this day there are many cathedrals, monasteries and universities all over England built by the Catholics of the Middle Ages, but stolen from the original builders and now used by the descendants of the robber conquerors.

Among the few in England who stood firm

against the promises and cruel threats of King Henry VIII, were two of the greatest men in his kingdom, the layman Thomas More and Bishop John Fisher. Within the last few years both of them have been canonized saints.

Of all the bishops of England John Fisher, Bishop of Rochester, was the only one among them who refused to accept the false teaching of Henry or to acknowledge that the king was supreme head of the church. He said, "If I were to consent that the king is head of the English church I should be guilty of tearing the seamless robe of Christ, the one Catholic Church."

For uttering this confession of faith, he was thrown into prison, tried, convicted of high treason, and executed by being beheaded. While Bishop Fisher was in prison, awaiting sentence, the Pope made him Cardinal.

Among prominent laymen in England, Sir Thomas More was the only one who did not set his loyalty to King Henry VIII above his loyalty to the Church of Christ and to God.

Thomas More was one of the greatest men in English history. He was great as a statesman, great as a literary man and great as a true fervent Christian. As a statesman, he honorably and loyally held the highest positions in the kingdom;

as a writer his books, especially "Utopia," were highly prized in the various European countries; while as a stalwart Christian, he was loyal to the king and to the laws of England when they did not conflict with the laws of God.

When Henry VIII declared himself head of the church, Thomas More protested against the new and false innovation. Asked to subscribe to the laws proclaiming the king's spiritual supremacy, which of course he refused to do, he was arrested, thrown into prison, and after many attempts to make him change his mind, without avail, he was beheaded. He acted in accordance with the words of St. Peter, "It is better to obey God than man."

In 1935, Pope Pius XI raised, to the honors of the Altar, both Blessed Thomas More and Blessed John Fisher.

Queen Elizabeth was the third child of Henry VIII who succeeded him as ruler of England. Edward the Sixth immediately succeeded his father in 1537 and died in 1553. Being a mere child when he ascended the throne he was governed by wicked men, who continued the persecution of Catholics.

Queen Mary was the daughter of Henry VIII and Catherine of Aragon. She ruled England but

about four years. Being a Catholic, for a short time she made England Catholic again. She had many difficulties.

During the long reign of Queen Elizabeth, from 1558 to 1603, the perversion of England from Catholicity to Protestantism was completed. It was accomplished by the same diabolical means as those adopted by her faithless father.

Every means that human perfidy could suggest was used to attract and allure the weak and unwary to give up their religion and embrace the new way of worshipping God. Money, high position and rich lands enticed many a poor person to renounce his Faith. When the rich promises were of no avail, the officers of the queen resorted to harsh methods. They were robbed of their possessions, thrown into prison, banished from their country and murdered if they remained loyal to their Church.

Monks and other religious were driven from their monasteries and religious homes. They were forced to wander from place to place, in England, and to other countries or were punished, imprisoned and put to death.

The bishops under Elizabeth were not as weak as those under her father. There were sixteen bishops in England. Only one of these was un-

true to his God, the others remained loyal. Two of these died in exile, one died in his own home, and the other twelve were thrown into prison, where, after great suffering, they died.

One thousand Catholic priests were forced to resign their parishes and became wanderers, compelled to leave their country or be imprisoned, or murdered.

The most violent persecution of Catholics happened in 1581. At this time an Act was passed by Parliament making it high treason for one to return to the Catholic religion, to hear or say Mass, to go to confession or to harbor a priest.

The total number of priests, monks, men and women who suffered death for the Catholic faith during the latter half of the 16th and the first half of the 17th century was over six hundred. Many of the six hundred were beatified. Most of them were murdered during the reign of Elizabeth.

Of the four freedoms we Americans enjoy, surely the greatest is "Freedom to worship God according to the dictates of one's conscience."

Americans will die to protect that freedom. For that hundreds of Catholics fought and died under Henry VIII and Elizabeth. They taught posterity by their patient suffering and death the duty of A CATHOLIC AT WAR.

CHAPTER IX

THE WAR OF THE AMERICAN REVOLUTION

In the preceding chapters is briefly sketched the story of the wars for freedom, from the dawn of Christianity to the beginning of the fight for freedom in our glorious country. It has been seen that the Catholic has always fought for liberty and justice.

Here in our own fair land the sons of the Church have been leaders in every good work for our country's welfare. The discoverer of our land was a faithful son of the Church. Catholics were the first explorers, the first settlers and the first to declare liberty and justice for all, in the colony of Maryland which they settled in 1634.

Maryland has been called the cradle of religious and civil liberty. "Here," Bancroft says, "liberty obtained a home, the only home in the wide world, at the humble village which bore the name of St. Mary."

Catholics founded the first city in the United States. It was St. Augustine, Florida, in 1565. Of course the first Catholic parish was at St. Augustine. The first pastor of the first parish in the present United States was Father Mendoza.

The Catholics increased in numbers very slowly at first. At the time of the first bishop in the thirteen states, shortly after the American Revolution, in 1789, the number of Catholics were 25,000. The first bishop was Bishop John Carroll of Baltimore.

During the American Revolution, 1776 to 1783, the Catholics were all loyal to the colonists. There was not a traitor, not a Benedict Arnold, nor a religious bigot like John Jay among them.

While the Catholics formed less than one per cent of the population at that time, five per cent of the signers of the Declaration of Independence and of the Constitution of the United States were Catholics. These were Charles Carroll of Carrollton, Thomas Fitzsimmons and Daniel Carroll. Another prominent Catholic of the time was Thomas Sim Lee, Governor of Maryland.

Catholics in large numbers joined the army and navy. The alliance with France brought General LaFayette and a number of Catholic officers from Europe.

It may be of interest to give a passing attention to one of the greatest Catholics who was also a prominent Statesman of Revolutionary times.

Few men of his period did more for our young nation, and none of them lived as long a life, as

Charles Carroll of Carrollton. He was born in 1737 and died July 4, 1832. During the almost hundred years of his life, his country conferred many honors upon him, but he was always loyal both to his country and his God.

In American history Charles Carroll of Carrollton has long been the "Forgotten Man." And yet, it can be truthfully said that he did more for the victory of the Colonial warriors in the American Revolution than any one man, perhaps even George Washington himself. This statement can be pretty nearly proved.

Follow this method of demonstration. Charles Carrol of Carrollton was the most learned man in the thirteen colonies. He had spent fifteen years in the best schools and universities in France, the best years for study, from thirteen years of age to twenty-eight. But this would not make him the most important man in winning the victory of the Colonial army.

Charles Carroll was the wealthiest man in the Colonies. Neither would this make him so powerful. For money is good only when properly used. Charles Carroll of Carrollton, used both his knowledge and his wealth for his country when in need.

He was a close friend of George Washington.

He was with him at Valley Forge and all through the war. He, with Robert Morris, furnished the necessary funds for the support of the army. Morris seems to have received the credit.

But the most significant and perhaps most necessary thing he did, that no one else could do, was the securing of the aid of France. When he first mentioned this to Washington, the General thought of sending a committee to France. Carroll, believing that many bigots like Benedict Arnold and John Jay would object to having a Catholic country aid the colonies, protested. He feared many would rather go over to the British than ask the aid of Catholic France.

Washington knew that Carroll was right, and permitted him to have his way. Many of Carroll's former fellow students with the Jesuits, and at other schools, during the fifteen years he had studied in France, now held high positions in that country.

Realizing this advantage, Carroll acted on it, and succeeded in forming the Franco-American Alliance in 1778.

The result of that Alliance is well known; although it is not so well known to whom we should give the greatest credit. To this Alliance we owe the aid of LaFayette, that of other offi-

cers and thousands of men; that of Admiral De Grasse at the head of a fleet of twenty-five war vessels, with 22,000 officers and men, and ninety chaplains, who drove the British navy from American shores. This practically put an end to the war. In October of that year 1781, Cornwallis surrendered at Yorktown.

This is why we say that we owe the success of the Revolution to Charles Carroll of Carrollton more than to any other man. LaFayette and De Grasse with the French army and navy turned the tide of the war.

Washington and all the officers of the army acknowledged that without the aid of Catholic France the Revolution was doomed to defeat. They also knew that to Carroll we owed the aid of France. Hence, when Washington refused a third term, the leaders endeavored to induce Carroll to succeed him and become the second president of the United States. Carroll was too wise to become a candidate. At that time there was only one Catholic to 120 Protestants in the United States.

For fifty years after the Declaration of Independence was signed three of the illustrious signers of the precious document were alive: Thomas Jefferson, John Adams and Charles Carroll of

Carrollton. On the very day of the celebration of the golden jubilee of American Independence, July 4, 1826 two of the signers died, Thomas Jefferson and John Adams, leaving Charles Carroll of Carrollton, who for six years bore the honored title "Last of the Signers."

Daniel Webster, America's greatest orator, in a speech at Faneuil Hall, Boston, shortly after the death of Jefferson and Adams said: "Of the illustrious Signers of the Declaration of Independence there now remains only Charles Carroll. He seems an aged oak, standing alone on the plain, which time spared a little longer after all its contemporaries have been leveled with the dust. Venerable object! We delight to gather around its trunk while it stands, and to dwell beneath its shadow.

"Sole survivor of an assembly of as great men as the world has witnessed, in a transaction one of the most important that history records. What thoughts, what reflections must fill his elevated and devout soul! . . . Fortunate distinguished patriot! Interesting relic of the past! Let him know that while we honor the dead, we do not forget the living. . . ."

History tells us that at Charles Carroll's funeral the entire nation went into mourning. The

whole country felt it had lost a common father. The press everywhere praised him for his long devotion to God and country.

Among the many important laws and amendments we owe to Charles Carroll of Carrollton are, the method of electing the president by the electoral college, and the first amendment of the constitution.

This method of electing the president had its origin in Charles Carroll's explanation of the way in which the College of Cardinals elect the Pope.

Carroll was also responsible for the most important clause in the "Bill of Rights", the first amendment to the Constitution: "Congress shall make no laws respecting the establishment of religion or prohibiting the free exercise thereof."

The noblest act of his honored life was not the work he did as a member of the first War Department of the United States, nor the signing of the Declaration of Independence, nor the securing of the Alliance of the Catholics of France; instead, it was the noble sentiment to which he gave utterance on his dying bed.

When he knew that his end was near, he summoned the various members of his family to his room. When all were assembled he said to them:

"I have lived to my ninety-sixth year. I have enjoyed continued health. I have been blessed with great wealth, prosperity and most of the good things which the world can bestow—public approbation, esteem and applause. What I now look back upon with the greatest satisfaction to myself is, that I have always practiced the duties of my religion."

Charles Carroll of Carrollton, man of learning, man of wealth, man of charity, man of justice, loyal American, sincere Catholic, was a noble example in Revolutionary times of the duty of
THE CATHOLIC AT WAR.

CHAPTER X

THE WAR OF THE REBELLION

The Rebellion, or as it is sometimes called, the Civil War, had been brewing for many years. Slavery was the bone of contention. The Southern States, where rich land-holders held many slaves, were anxious for the spread and preservation of the unjust system.

After the Louisiana Purchase in 1803 the slave holders endeavored to have it opened to slavery. The Southern statesmen and planters also hoped to extend slavery from the south to the Canadian border. The northwest accordingly was opened to slavery.

Ten states in the north passed Personal Liberty Acts, prohibiting state officials from aiding in the seizure of fugitive slaves. In 1854, a runaway slave, Anthony Burns, was arrested in Boston. Burns was returned to the owner in Virginia.

For years the members of Congress from the North and from the South seesawed between making land comprising the Louisiana Purchase slave or free territory.

Finally the Kansas-Nebraska Bill repealed the Missouri Compromise and made all the land of

the Louisiana Purchase west of the Mississippi to Canada, slave territory. The people of the North became satisfied that no compromise would satisfy the slave states. It seems that the question could have been peaceably settled if the North had purchased all the slaves from the owners and set them free.

The question of ending slavery was a serious one. The planters, slaveholders and politicians of the South, continually kept up their fight to extend slavery to other parts of the country; while the people and statesmen of the North were determined to end the evil.

Slavery, or the subjection of a human being to another, has always been opposed by the Catholic Church. The slave, whether secured as a captive of war or by purchase, has been known from the earliest times to be the victim of cruel masters.

We learn from the Old Testament how inhumanly the Jewish captives were treated by the Egyptians. In ancient Greece and Rome slaves were also treated unkindly and cruelly. And the Moslems were well known for their rough and cruel treatment of the Christians taken captive in war.

Even in Christian times slaves have been badly

treated. The Church, from the beginning, did what she could against slavery. Many priests gave themselves up as slaves to take places of slaves held by Mohammedans.

St. Vincent de Paul spent some time in slavery for the purpose of rescuing slaves from captivity. The Dred Scott decision and Harriet Beecher Stowe's book "Uncle Tom's Cabin" helped more than anything else to hasten the great catastrophe, The Civil War—1861 to 1865.

Dred Scott was held as a slave by a land-holder in the state of Missouri. He took his slave to the Northwest on a journey, and brought him back to Missouri. Some time after returning the slave owner died. Dred Scott brought suit against the master's widow asking for his liberty, and the reason he gave was that his short residence in a free state or territory had legally given him freedom. The case being taken to the Supreme Court of the United States, Chief Justice Taney decided that Dred Scott belonged to his master. According to the Dred Scott decision the slave belongs to his master just as any other property. Before the Emancipation Proclamation the Dred Scott decision was in accordance with the Constitution.

Harriet Beecher Stowe's story "Uncle Tom's Cabin" was another influence that hastened the

War of the Rebellion. The beatings, the whippings, the insults and cruelties of Simon Legree, are perhaps exaggerated examples of the behavior of many slave owners.

While the Dred Scott decision pleased the South, and displeased the North, "Uncle Tom's Cabin" aroused the anger of the South and filled the North with a desire to wipe out the curse of slavery, no matter what the cost might be.

Heated debates in congress were the order of the day. The orators of the South drew resolutions favoring the spread of slavery to every state and territory in the country and eloquently upheld each resolution. No less eloquently did the orators of the North argue in favor of the total abolition of slavery.

This was the situation for several decades before the war. Calhoun was the greatest of the Southern orators of this time. He said there cannot be a durable republic without slavery. Lincoln said a country cannot exist half slave and half free.

The nomination and election of Abraham Lincoln as President of the United States, by the Republican Party, in 1860, was the brand that set fire to the secession conflagration, that scattered throughout the South.

Shortly after Lincoln's nomination and before his election, South Carolina seceded from the Union. The people of South Carolina were delighted. The long expected event became real. The people shouted with joy, the bells rang and the cannons roared. The first step towards forming a nation of slave states, called the Confederate States of America, was taken.

South Carolina is called the Palmetto state. In a short time six other states followed the Palmetto state. They were the leading cotton states—Mississippi, Florida, Alabama, Louisiana, Georgia and Texas.

On the fourth of February 1861, delegates from six of the states met at Montgomery, Alabama, and organized the Confederate States of America.

A Constitution was adopted. The President of the Confederacy was to be elected for a term of six years. The Confederate flag was to be the stars and bars.

Jefferson Davis, of Mississippi, was chosen first President and Alexander H. Stephens of Georgia, Vice President.

Various attempts were made to compromise the differences between the North and the South but without success. Amendments to the Constitution were proposed restoring the Missouri

Compromise line between slave and free states, pledging the government to pay for runaway slaves, and forbidding Congress to interfere with slavery where it existed.

It seems that compromise was impossible. Lincoln wrote an Illinois member of Congress: "Entertain no proposition for the extension of slavery."

It seemed that the South was demanding everything.

Abraham Lincoln was sworn in as President of the United States on the 4th of March, 1861. Lincoln had been somewhat disturbed for some time as he saw the dangerous preparations being made by the Secessionists.

In Lincoln's inaugural address not a word was said to offend any member of the States in the South. He urged them to reflect seriously before committing any acts of violence, and said he would faithfully execute the duties of his office, while he did not intend to force or invade the South. He would not be the aggressor.

The burden of aggressor devolved upon the South. The South did not desire a peaceful settlement. It held Fort Johnson and other strong points in Charleston harbor, and suddenly the Confederate government ordered General Beau-

regard, who held command of 7,000 Confederate troops, to call for the surrender of Ft. Sumter.

The War of the Rebellion began on the 12th of April, 1861. Fort Johnson started the war by attacking with cannon, shot and shell, Fort Sumter which was held by Major Anderson and a small army of United States soldiers. For two days Major Anderson would not surrender.

Fort Sumter was attacked from every side by a superior force, reduced to splinters and burned to ashes. Anderson, forced by superior numbers, finally gave up. The United States had been attacked. War had been started by the Confederate States. On April 15th, the day after the surrender of Fort Sumter, Lincoln proclaimed that seven states opposed the laws of the United States and called for 75,000 men volunteers to put down the rebellion.

Warfare united the people of the North as nothing else could do. Douglas rushed to the White House and told Lincoln of his desire to support and defend the Union. The flag of our country had been fired upon. The nation became a unit in its defense.

On the other hand the people of the South were enthusiastic over the fall of Fort Sumter. The Confederate congress asked for an army of 100,-

000 men and prepared to borrow \$50,000,000. At that time the seat of the Confederate government was at Montgomery, Alabama. Afterwards it was moved to Richmond, Virginia.

Lincoln's call for volunteers drove four wavering states into the Confederacy, making eleven Confederate states. The four to join the first seven were North Carolina, Arkansas, Tennessee and Virginia. Two other border states, Kentucky and Missouri, were divided in their allegiance but remained in the Union. Richmond was made capital of the Confederate states because of its nearness to Washington, which they planned to capture.

In the War of the Rebellion all of the Catholics in the North were in favor of the Union, while most of those in the Southern states favored the Confederacy and were strong against the North. Both of these sections were convinced they were right.

How could Catholics in the North fight in the Union Army while their brothers or fathers or fellow Catholics in the South were just as conscientiously fighting in the Rebel Army? Of course those of us in the North felt and knew that we were fighting for God against the enemies of the Union; that we were defending our homes;

that our freedom was threatened; that the flag of our country had been fired upon; and that liberty and justice should not perish from the land.

Enthusiasm, Abolitionism and loyalty to the Union fired the minds of all, young and old. The writer, a child of four years, well remembers the first of the volunteers leaving his home town in blue uniforms.

The Catholics in the Confederate army, like their fellow Southerners, were no less conscientious. They considered the negro slaves their property. They had bought, or inherited them. They thought the people of the North were robbers, who wanted to take their property from them.

They too, were fighting for what they thought was right. They were fighting for their homes; for their property and for what they considered justice.

At that time they could not see the injustice of one human being holding another human being in slavery. It took four years of bloody war to impress this fact upon their minds. It was many years after the cruel war was over before many of the people of the South were reconciled.

The Civil War settled two important questions. The first question and the most important one it

settled was the abolishing of Negro slavery. The second question settled by the war was the question of "state sovereignty".

The records of the war show that 1,556,687 Unionist soldiers and 1,082,119 Confederate troops were engaged in the war. Some historians call it the war between the states, the war of Secession and the war of Rebellion.

At the time of the Civil War there were only 29 states—18 on the side of the Union and 11 on the Confederate side. While the North was more populous and wealthier, the South thought they were invincible and depended to some extent on the help of England which to a degree they received.

For the first two years of the war the cause of the Union seemed to be lost. During these years a larger Federal army tried to conquer the Confederate army and capture Richmond, but failed to do so.

Then the tide turned. Gettysburg was the turning point. General Robert E. Lee, perhaps the greatest general on either side, with 75,000 men crossed the Potomac and intended to drive forward until he took possession of the great financial city, New York.

He was stopped in his mad race by General

George C. Meade, at the small Pennsylvania town, Gettysburg. General Meade had an army of 80,000 men, called the Army of the Potomac.

When General Meade learned of the nearness of the Confederate Army under General Lee, the former placed his men in strategic positions on Cemetery Ridge and Round Top, near Gettysburg.

The Confederates attacked on July 1, 1863 and were successful on that and the following day. On the third day, however, the tide of battle turned and the heroic line of the brave soldiers of Lee wavered, halted and made its way back to the Confederate camps. The choice position and withering gunfire of General Meade's men overpowered the army of the great General Lee. The battles lasted three days, July 1st, 2nd and 3rd.

The North had at last won an important battle. The next day after the great victory was July 4 and the people all over the North celebrated the notable event, the turning point of the war.

While the North was celebrating the victory at Gettysburg, news came from the West that Vicksburg had fallen and that the Mississippi River was once more under the control of the Union.

General Lee sent his resignation to the Con-

federate President Davis on the day after the battle of Gettysburg, but his resignation was not accepted.

The two victories, that of Meade over Lee at Gettysburg and the other of Grant and Sherman at Vicksburg, started the series of successful battles that led to complete victory at Appomattox. Gettysburg and Vicksburg united the army and people of the North and demonstrated what a thoroughly united army could do.

Having appointed General William Tecumseh Sherman as head of the army of the west General Grant took upon himself the task of taking Richmond and kept at it until he succeeded.

In the meantime Sherman, after successful battles with the enemy, started on his famous march from "Atlanta to the Sea," and the daring Irish-American, General Phil Sheridan, rode up the Shenandoah Valley twenty miles from Winchester and prevented the Confederates under General Jubal Early from attacking Washington.

Shortly after the daring and successful ride of General Phil Sheridan and the taking of Atlanta and Savannah by General Sherman, the Chicago convention nominated President Lincoln for a second term.

Sheridan's successful twenty miles ride from

Winchester and Sherman's vital march with his army from Atlanta to the sea motivated the voters in voting for Lincoln instead of McClellan.

The defeat of Bragg's Army by Rosecrans' Union soldiers at Murfreesboro, Tennessee, Jan. 3, 1863 was of much value in hastening the defeat of the Confederate army.

Grant with his invincible soldiers in the wilderness before Richmond; Sheridan preventing the Rebel General Early from attacking Washington; Sherman in his successful tramp from Atlanta to the Sea; Meade in his victory at Gettysburg and Rosecrans in the defeat of Bragg at Murfreesboro: all these victories of the Union soldiers over the Confederates hastened the historic meeting at Appomattox.

After Grant's victorious entry into Richmond, he wrote Lee that it was useless for the army of the South to continue resistance. Two days afterwards, on April 9, 1865, General Grant and General Lee met at Appomattox.

Grant wrote the terms of the surrender: 1. The Confederate soldiers were to lay down their arms; 2. The officers were to retain their arms and horses; 3. Lee said his men were hungry and Grant ordered 25,000 rations to be served to the defeated Confederates.

During the progress of the war, on Jan. 1, 1863, President Lincoln issued the Proclamation of Emancipation, declaring all slaves free.

On April 14, 1865, General Anderson raised the Stars and Stripes over Fort Sumter, Charleston. Four years before it had been lowered during the Beauregard bombardment.

This same day, Friday, April 14, 1865, President Abraham Lincoln was assassinated by John Wilkes Booth, a Southern fanatic.

From this brief review of the War of the Rebellion it can be seen that to the perseverance, the genius, the bravery of five men, the North owes its victory. These men were Meade in his victory over Lee at Gettysburg; Grant in the victory of Richmond; Rosecrans in the victory at Murfreesboro; Sherman in the capture of Atlanta and Charleston; Sheridan in his stopping the Confederate army in its march on New York.

These five men were the successful heroes of the war. If any one of them were out of the picture the result might have been different. All honor and profoundest thanks to Generals Grant, Sherman, Sheridan, Meade and Rosecrans!

It may be interesting to add that four of the five were Catholics. This is said not in a boastful spirit, but to show that, be he officer or be he

private, THE CATHOLIC AT WAR is always loyal to his God and to his Country.

To emphasize certain Catholic principles pertaining to the Civil War:

From a distinctly Catholic standpoint, a Catholic could have conscientiously fought on the side of the North and the Union. And for two reasons: first, because Catholic philosophy recognizes the individual and his dignity as a child of God and an immortal soul, and therefore is unalterably opposed to slavery; and second, because the Catholic Church has always believed in constituted authority and obedience to law. The organization of the Catholic Church, with its hierarchy and supreme authority vested in the Pope and his college of cardinals, suggests the political organization of the United States, with each state responsible to the Federal government in Washington.

Really, the Civil War was fought not merely for the emancipation of the slaves, but more truly to destroy once and for all the fallacious political doctrine of "State's Rights" or "State Sovereignty." Such a doctrine is most certainly un-Catholic, for the Church in its autonomy provides for one supreme head or authority. It has its dioceses, its priests, bishops, cardinals, its pope, all

heading up in Rome where the supreme authority rests. Thus our nation was formed with its state organizations, its congressmen, senators, governors, and finally the Federal government with its President. There is no "state sovereignty" either in the Catholic Church or in the government of the United States.

Then, that for which the North fought in the Civil War, namely, human freedom and a united nation under one supreme authority, was magnificently Catholic in conception. A Catholic fighting for these principles was fighting also for the fundamental principles of Catholicism.

The Catholic Church has always stood for unity—unity of thought and spirit, and unity of organization. This is likewise the genius of the United States, in her ideals and patriotism and her political set-up. Let it be remembered that the constitution is the final ultimate authority of this nation. It provides for state and local governments, but the sovereignty of power rests with the Federal government, or with the nation as a whole. This is good Americanism, and it is also good Catholicism.

Every Catholic can fight consistently under the Stars and Stripes since that flag stands for Catholic as well as American principles.

CHAPTER XI

THE SPANISH-AMERICAN WAR

After the Civil War many rich Americans invested millions of dollars in the Cuban sugar plantations. It is well known how powerful millionaires are, or at least have been in years past, in the political arena of our own country. Hence, it will not surprise us to learn that they had much to do in causing the Spanish-American War.

Spain is a nation that is much misunderstood in our country. Once the most powerful and most thoroughly Catholic nation in the world, it discovered and colonized the Western hemisphere. The United States of America and almost every country of South America owe a great debt of gratitude to Spain.

At present Spain has been reduced to a territory of less than 200,000 square miles and about 20,000,000 population, mostly Catholics. Although Spain once had possessions in every part of the world she has scarcely any over which she holds sway today.

She has been accused of being cruel to the people in her possessions. England, France, even the United States have had similar complaints made against them.

A traveler stopping in Cuba a few years ago happened to call at an orphanage conducted by one of our Catholic sisterhoods. He was surprised at the marble, luxurious building with its white marble interior, housing the poor little orphans. He asked the Sister Superior how the Church could afford to build such an institution. She answered that it was the palace of the Governor General of Cuba, who, on being run out by the Americans, gave his palace and its rich furnishings to the little orphans. How many of the critics of Spain could be as charitable?

The Philippine Islands consist of a number of islands in the Malay Archipelago with an area of 114,000 square miles, and with 12,000,000 population. More than three-fourths of these people, or about 10,000,000 of the inhabitants, have been converted by the Catholic missionaries from Spain.

This is an important fact. The Filipinos are the only people of the East converted from idolatry to Christianity. When thinking about Spain, or speaking about the Spanish people, we should try to remember the important part Spain has played in the Christianization, and civilization of the world.

Up to the beginning of the twentieth century

Cuba and Porto Rico were the only possessions belonging to Spain in the Western Hemisphere. At that time her great possession was the Philippines. All of these she lost as a result of the Spanish-American War.

The remote cause of the Spanish-American War was agitation by the rich American sugar and tobacco planters. The immediate cause was the explosion and sinking of the United States battleship, *The Maine*, on the 15th of February, 1898.

While in the opinion of some it seemed reasonable to believe that the explosion had its origin in the inside, the battle-cry went forth "Remember the Maine". The Americans believed that the *Maine* had been destroyed by Spain; and those who had rich possessions in Cuba were anxious for war with Spain. On April the 19th, 1898, the anniversary of the battle of Lexington, Congress declared Cuba independent, ordered Spain to withdraw, and authorized the President to enforce these orders by the army and navy.

This was tantamount to a declaration of war against Spain.

General Shafter, with 16,000 soldiers was sent to conquer Cuba. Among these soldiers were the well known "Rough Riders" under Colonel Leon-

ard Wood and Lieutenant Colonel Theodore Roosevelt, afterward President. These troops charged up San Juan Hill and El Caney under hot Spanish fire and captured the hills.

On July 3d, Admiral Sampson was conferring with General Shafter, when Admiral Cervera's Spanish fleet steamed out of the harbor and made a break for freedom. Admiral Schley, the commanding officer in charge followed the Spanish fleet and fired on it.

The Spanish vessels were old and their guns defective. The superior ships and up-to-date guns of the Americans soon set fire to and burned all the Spanish vessels. About the same time the Spanish General Toral surrendered Santiago, which ended the war.

Spain asked for peace terms. The treaty of peace was signed August 12, 1898, just in time to prevent General Miles from attacking Puerto Rico.

Some of the Filipinos had been in revolt against Spain before the explosion on the Maine. The United States had sent 10,000 soldiers from San Francisco to Manila in July 1898, arriving in Manila, August 13th. The Stars and Stripes were raised on the palace of the Governor. President

McKinley ordered General Otis to enforce the authority of the United States.

The Filipino Congress authorized Aguinaldo to fight the Americans. The battle was fought February 4, 1899. The American army was victorious. After Admiral Dewey had crushed the weak Spanish naval vessels in Manila Bay a treaty of peace was signed on the 10th of December, 1898.

For some time afterward Aguinaldo and an army of dissatisfied Filipinos fought several small battles against the Americans, but the insurgents were finally conquered.

In the treaty of peace Spain turned over Cuba and Puerto Rico to the United States, the latter to pay Spain \$20,000,000. For a few years after the treaty of peace was made Aguinaldo and his followers continued attacking the Americans.

July 4, 1901, Hon. William H. Taft was appointed governor of the Philippines. Taft was a good, efficient governor and the islands made progress under his administration.

The Spanish-American War was of short duration. The United States army and navy were much larger and better equipped, hence, they soon conquered the enemy. The object of the

war was to give freedom to the people of the islands of Spain.

Although the islands of Cuba, Porto Rico and the Philippines were mostly Catholic, as also was Spain, the Catholics of the United States entered the army and navy to fight against Catholic Spain because they knew the cause was just.

Admiral Dewey and many of the officers and hundreds of the men in the navy and in the army were Catholics.

Again in this war as in previous wars THE CATHOLIC AT WAR was true, was brave, was all that the Christian soldier should be.

While it is undoubtedly true that a few American millionaires wanted the war with Spain, for selfish reasons, and while there may have been some doubt as to the battleship Maine being destroyed by Spanish shore batteries, the fact still remains that the Spanish governors were cruel and oppressive. The unsavory reputation of General Weyler was pretty well authenticated. He gathered noncombatants—old men, women and children—in concentration camps, who were cruelly treated by military officers. Herded in wretched prison pens, tens of thousands died of hunger and disease. This is a part of the known history of Cuba, at the time of the Spanish-American War.

The American motive in wresting from Spain the ownership and control of Cuba and other possessions, most certainly was not mercenary nor imperialistic. There was an idealistic and humanitarian ideal and purpose in the hearts of the Rough Riders who scaled San Juan Hill. Both our soldiers and sailors fought to bring to Cuba and the Philippines a better, more humane and just government, and more freedom such as is enjoyed in America. There had been a decadence unfortunately, in Spain's colonial governments. Catholic principles, which are Christian and kind, had been too much forgotten and neglected. America at the moment was more alive to these principles, these ideals, so had a right purpose and motive. She did not attack for conquest but in order to liberate semi-enslaved poorly governed peoples.

In such a military project, THE CATHOLIC AT WAR could most emphatically participate—and he did, valiantly and well.

CHAPTER XII

THE FIRST WORLD WAR

World War Number I began in 1914 and closed in 1918. The Armistice ending the war was signed November 11, 1918 at 11 o'clock A.M.

Preparations for war were being made by some of the countries months before the unfortunate event that aroused the interested nations and precipitated the catastrophe.

A world traveler for health, pleasure and knowledge took a trip around the world in the early half of the year 1914. On board the boats and every place he visited he heard murmurings of war in the not distant future.

The first vessel on which he journeyed, the Ohio, an American boat, carried a small number of passengers, besides freight, from San Francisco to Yokohama, Japan. On this boat was a bright, intelligent, and broadminded young German baron. The American traveler and the young German baron shared the same stateroom—he spoke English well and was an interesting conversationalist. He had been traveling for some time and was hurrying home to take part in the war which he felt was not far off.

From Japan to Naples the traveler spent thirty

days on a German vessel, called the Derrflinger. The Derrflinger was a freighter and passenger boat. It was so arranged that it could be turned into a war vessel. It had a number of guns on the top deck. The coming war was a common topic of conversation on this boat. The crew were mostly German. The passengers were Germans, Americans and Austrians. The Derrflinger was blown up in the battle of Jutland a few months afterwards.

At the various ports the vessel stopped—Shanghai, Hong Kong, Manila, Singapore, Colombo, Naples and Liverpool—the people were excited about the threatening war.

One thing that seemed especially to be a cause of war, or might indirectly have hastened the war, was the large number of vessels of other countries than England on all the seas. Steaming down the China Sea, in the harbor of Manila, through the Indian Ocean, up the Red Sea, along the blue Mediterranean Sea, were scores of various kinds of vessels. Many ships were met every day loaded with precious cargoes for different ports of the East flying the flags of Germany, Austria, France and few flying English or American flags.

The world was full of rumors of war. Finally

the fires of jealousy, hatred and cupidity were ignited by the murder of the heir to the Austrian throne and his wife. They were murdered by a Serbian fanatic at Sarajevo, June 28, 1914.

This assassination of the heir to the throne of Austria started the great conflagration. Austria and Germany attacked the Balkan state—Serbia. Russia came to the aid of Serbia and France got ready to help Russia. All Europe was at war, except Switzerland, Holland and the Scandinavian countries.

England entered the war to help Belgium, whose neutrality was disregarded by Germany.

The United States tried to be neutral, but her neutrality was not respected. On May 7, 1915 the English vessel *Lusitania* was sunk by a torpedo and 1200 lives were lost, 114 of them Americans.

President Wilson protested. America's entrance into the war seemed near.

Although President Wilson was re-elected to a second term on the slogan, "He kept us out of war," the actions and atrocities of Germany against the United States forced congress to declare that a state of war already existed between Germany and the United States.

On the 6th of April, 1917, congress declared war against Germany, or rather, declared that

already a state of war existed between us and Germany.

In an address President Wilson pointed out other acts that forced us into the conflict. He mentioned German spies and conspirators in different parts of the country. He spoke of sabotage and destruction of property; and of trying to induce Mexico and also Japan to go to war against us. He declared that the war was "a people's war," a war for freedom and justice, a war "to make the world safe for Democracy."

Our "cause" in entering the war was a just one. Our country had been attacked and we were in duty bound to defend ourselves.

General John J. Pershing, who had seen military service, was appointed head of the American Expeditionary Force. One of the first historic places he visited in France was the tomb of LaFayette. When a young general, LaFayette had come with a French army to help Washington win the blessing of freedom, which, without the French army and navy, the Revolutionary soldiers might have lost.

We are told that when General Pershing stood at the foot of the tomb the only words he spoke were, "LaFayette, we are here." If he said it, he no doubt meant, "LaFayette, you and the

French people helped us win our freedom. To show our appreciation, we are here to help you win your battle." Nobly and heroically did the Americans do so.

The first American soldiers landed in the latter part of June, 1917. They flowed steadily across the ocean until 2,000,000 soldiers reached the other side.

Germany and Austria thought that the entrance of the Americans in the war would not have any effect upon the outcome. They were of the opinion that submarines would sink the vessels carrying the soldiers across. The truth was that only one vessel was sunk with a small number of soldiers.

After arriving in France the men had to spend some time in training. Finally on the 3d day of November, 1917 they faced the horrors of trench warfare. The first of five drives against the British and French was made March 21, 1918, before the large number of Americans arrived.

Early in June they had pushed the Allied troops back to the Marne. The American troops coming up to help the British and French drove the Germans out of Belleau Wood.

In March, 1918, Marshal Ferdinand Foch was given supreme command of the Allied troops—

British, French and American. General Foch was a brilliant officer, perhaps the greatest general of modern times. After his appointment a series of remarkable successes began.

The American troops in September conquered the Germans at St. Mihiel near Verdun and Argonne Forest. For four years the Allied forces had tried to conquer the Germans at this point and had failed.

Two American divisions north of St. Mihiel, with the British troops, drove back the Hindenburg line and scattered those whom they did not leave wounded or dead. During the months of September, October and November of the year 1918 they started and finished the Argonne-Meuse drive.

Now there were 1,200,000 American soldiers in 21 divisions, some of them in battle for the first time, opposed to 40 divisions of German veterans. The battle ground was the great Argonne Forest. It was a thick, brushy forest of small and large trees, difficult to penetrate.

The Americans marched steadily, overcoming great obstacles, and driving the enemy before them until they reached Sedan. They demonstrated that the American soldiers were superior to the enemy. They drove the German army 26

miles, fighting all the way, capturing 26,000 prisoners and 490 field guns. Marshal Foch was amazed and delighted with their courage and fighting ability. His appreciation was expressed in the comment "The American soldiers are superb."

This battle of the Argonne Forest was practically the end of the war. The Germans and the Austrians seemed to understand that the Americans were invincible.

The leaders got together and decided on an armistice.

The Armistice was signed on November 11, 1918.

Great rejoicings filled the hearts of all in every country. Even in Germany and Austria and affiliated countries the people rejoiced to know that fighting was over, although they had lost. England, France and the United States rejoiced because justice, freedom and democracy had won the war and survived.

But the treaty that followed was not just. If the peace treaty had followed the points suggested by the Pope every one would have been satisfied and wars would be no more.

Finally, it can be truthfully said that Marshal Foch and the Americans won the World War No. I.

Marshal Foch was a Catholic, yes, a devout Catholic, a man of prayer, a man of God, but also a man of action, a man of war in a just cause. Most of his officers and men in the French army, many of the officers and men in the other armies under him, were Catholics. The heroic deeds of the Commander-in-Chief and of those Catholics under him are examples of the spirit of love, loyalty, justice, liberty and democracy of THE CATHOLIC AT WAR.

CHAPTER XIII

THE WORLD WAR NUMBER II

It would seem that a glance back at the immense cost, in money and men, of the World War Number I, would deter the nations of the world from entering another unnecessary slaughterhouse of human beings.

The last war cost Germany \$39,000,000,000 and Austria \$21,000,000,000. The total cost for both countries was sixty billion dollars. It cost England \$38,000,000,000, France \$26,000,000,000, United States \$22,000,000,000, Russia \$18,000,000,000, Italy \$13,000,000,000. Total cost of the five Allied nations was \$117,000,000,000—one hundred seventeen billion dollars.

In men the last war cost Germany and Austria-Hungary about 2,000,000 killed and 14,000,000 wounded. The total cost of men on both sides was 8,500,000 killed and about 25,000,000 wounded; of these it cost the United States 126,000 killed and about 240,000 wounded and prisoners.

All this was a high price to pay and should prevent the nations of the world from entering again such an unchristian way of settling their disagreements. But it did not. Scarcely was the unjust treaty made known than the defeated na-

tions began preparations for another war—the World War Number II.

While the unjust treaty was a cause of disappointment, disagreement and revolution in Germany, it should never be offered as a justification for the second war. There can be no reason given for the unhuman, cruel, barbaric and diabolic manner in which the Madcap Hitler carries on today.

Adolph Hitler was born at Branneau, Austria, in 1889. He was a volunteer in the first war at the age of 25. When the German socialistic party was organized in Munich, in 1919, Hitler was one of the first members.

At the first convention of the Socialist Labor Party in Munich, in 1923, Hitler, aided by General Ludendorf, attempted to seize the government of Munich and march on to Berlin. He failed and was condemned to prison for five years. He was pardoned after serving eleven months.

Hitler reorganized the labor party in 1925, and called it the National Social German Labor Party (Nazi).

In 1930 Hitler's National Socialist (or Nazi) party won 107 seats in the Reichstag. At this time the German bishops forbade Catholics to join the National Socialist or Nazi Party, because

it set up race and nationality as the highest life values, and denied all value to Christian faith and practice.

In 1933, Hitler was appointed Chancellor of the Reich by President Hindenburg. He became a dictator, dissolved all political parties and established the National Socialist or Nazi Party. His banner, the Swastika, flew beside the black-white-and-red of Germany.

All opposition to him and his rule was beaten down by force. Thousands of Communists and others were sent to concentration camps. Jews were deprived of all offices and driven out of the Reich.

In a speech in the Reichstag March 28, 1933, after he and the Nazi had obtained complete control of the government, Hitler praised the Catholic Church and other Christian religions as "important factors" for the preservation of the German nation. He also promised to preserve the rights of the churches. What a blessing it would have been for Germany and for the whole world if he had kept his promise!

The German bishops, believing that he would keep his promise, removed the ban against the members of the National Socialist Party, the Nazi Party.

About three months afterward a Concordat or agreement was signed between Germany and the authorities of the Catholic Church in which the German government guaranteed the Catholic Church freedom of profession and exercising the teachings of the Catholic religion. In the Concordat Hitler promised not to restrict priests or religious in explaining the teachings and principles of the Catholic Church.

The Concordat was hardly signed and ratified when the Nazi and Hitler openly violated the agreements. The pagan, satanic element of the Nazi began gradually to get in its work, and growing bolder violently attacked Catholics and those who opposed the Hitler forces.

In August 1934, the German bishops assembled at Fulda and wrote concerning this persecution: "In their rebellion against Christ, the Savior of the world, these new pagans are promoting another church, a German National church, with a racial dogma and morality. . . .

"While paganism is spreading this poisonous propaganda, the Catholic press no longer enjoys freedom to discuss the great problems of these times in the light of Catholic doctrine."

These are only a few of the restrictions of the Catholic Church complained about by the bish-

ops. The Catholic Church in Germany was deprived of all freedom.

The protest of the bishops seemed but to increase the persecution.

Beginning with the persecution of the Jews, Hitler now began a bitter persecution of Catholics. He attempted to destroy Catholic schools, Catholic papers, and tried to force the youths to join Nazi youth organizations.

Bishop Mueller, the head of the Protestant church in Germany, declared that the Nazis want "a German church independent of Rome. One state, one people, one church." The Catholic bishops of Germany stood firm against the Nazi persecutor saying: "The spirit of Christ achieves victory by other weapons than those of the spirit of this world."

Hitler, and his diabolic henchmen among the barbaric Nazis, began their bloody career of crime by killing, or sending to the horrible concentration camps, every one who opposed his nefarious plans. One of the first and most prominent of these was the well known Chancellor of Austria, Herr Dollfuss.

After murdering this good man, he annexed Austria to Germany, March 11, 1938. He then took over Sudeten, a portion of Czechoslovakia.

Germany with the addition of Austria and Sudeten now numbered 29,000,000 Catholics. But they could do nothing. He had the weapons. If one objected he would be shot.

Notwithstanding this large population of Catholics the Nazi continued its persecution. Sisters were expelled from schools, and were driven out of hospitals and other institutions.

The Bishop of Rottenburg was driven from his see and the clergy were incarcerated or exiled.

Pope Pius XI addressed an encyclical to the German Catholics, exhorting the bishops, priests and people to be faithful to God and the Church. Notwithstanding the bitter persecution and the rich promises, the bishops, priests and most of the people have remained faithful. After the cruel war is over it is hoped that Germany will be a stronger Catholic country than before the persecution. "The blood of martyrs is the seed of the Church."

It may be remarked with truth that if the United States and other great countries of the world had followed the leadership of the Pope and of the German bishops in 1934, the second World war would have been averted. The Nazi at that time were weak and only beginning to grow strong in political power. Outside Ger-

many the Pope was the only one in authority to warn the Nazis that they were acting contrary to the will of God, to the way of Democracy, to the good of humanity and to the instincts of decency.

Having been preparing for twenty years to conquer Europe and the world, Hitler attacked Czechoslovakia, after he had subdued Austria. After absorbing Bohemia and Moravia, he promised to assist Poland if anyone attacked her.

Later, Hitler and Stalin attacked Poland and hastened to divide that good and long suffering nation between them. This was in 1939.

The previous winter Russia had swooped down upon poor, little Finland and divided the weak country.

Some time after this Germany captured Denmark, Norway, Holland, Belgium, Luxemburg and France. Germany was for some time conquering France. During this time England was preparing for the German onslaught which she knew was coming after the fall of France. After the fall of France, when Hitler's forces endeavored to land on England's shores, they failed. After several attempts and many attacks from the air, Hitler turned his attention eastward. About this time, on the 31st day of December,

1940, Hitler predicted that Germany would win the war in the year 1941. His prediction did not materialize. Russia stopped him.

On June 21, 1941 Hitler declared war on Russia. October 3d, following the beginning of the war, Hitler said: "Russia is already broken, and will never rise again." More than a year after making this prediction Russia is bravely fighting.

During these bloody years in Europe, the United States, while helping the British and Russians, was trying to bring peace. However, our country was preparing for war, which seemed inevitable.

The sneaking surprise attack on Pearl Harbor, Honolulu, precipitated the entrance of the United States into the World War Number II.

This treacherous, inhuman, tigerlike and devilish act aroused the country as nothing else could and forced the President to declare war against a people that is unworthy to be called a nation.

The pagans of Ancient Rome, "The Scourge of God", Attila, or Julian the Apostate, were not so devoid of human feelings as to send their envoys bearing a message of peace and at the same time treacherously dispatching their airplanes to scatter death bombs on a sleeping, unsuspecting people. Were it not for this dastardly deed, the Pres-

ident might have warded off the war. But our country was attacked, our honor was at stake, and our soldiers had been killed.

The attack on Pearl Harbor occurred December 7, 1941. On December the 8th the United States declared war on Japan.

During the attack on Pearl Harbor 2,340 men of the army and navy were killed. Among the dead at the Pearl Harbor tragedy were a large number of Catholics, including a Catholic chaplain. Two large battleships and a number of small vessels were lost during the attack.

The tricky Japanese were preparing for years for conquest of the Pacific and while the Allies were unprepared the Japanese continued their series of sudden attacks until they had taken Shanghai, Hongkong and Manila. On their conquering course toward Australia, they wrenched the supposed impregnable Fort of Singapore from the British and were not stopped until they came in contact with the unconquerable MacArthur and his men.

When Singapore fell the Japanese took the Dutch East Indies and bombed Darwin on the north coast of Australia. General MacArthur, having successfully held Bataan Peninsula near Manila, with a small number of men was ordered

to Australia to take command of the Allies in the South Pacific.

The Japanese then went westward towards India. It is said that four-fifths of the world's population, or about (1,600,000,000) one billion six hundred million, are directly or indirectly involved in war.

The first World War was started and fought for mercenary reasons. Some of the nations were jealous of the growing trade of others.

The World War Number II is being waged against the Christian civilization of the world. It is socialistic Naziism and pagan Shintoism against God, Christianity and Democracy.

Speaking of Hitler and the Nazis, we must make a distinction between the Nazis and the German people. It is our belief that a majority of the German people are not in favor of Hitler and his methods of force, violence and murder to enforce his will. The bishops, priests and most of the 29,000,000 Catholics in Germany and Austria and, perhaps, one-half of the 40,000,000 non-Catholics, detest his deeds. However, what can they do when he has the army, the navy and airplanes in his control?

To avoid a fate similar to that of all the peoples he has conquered, our country is in this, the sec-

ond World War, to secure peace and safety for all the people of the world. We are fighting that every nation may have what we call Democracy. By Democracy we mean a government by the people. In a Democracy, like the government of the United States, we enjoy freedom of religion, freedom of speech, freedom of the press, and freedom of assembly.

These rights to liberty and justice are worth fighting for, are worth protecting. If ever a war was just, fought for a cause worth protecting, it is the war that was forced upon the United States by the Nazis and the Japanese.

The eighth day of December 1941, when President Roosevelt declared war against Japan, our country was not prepared. Now, after almost a year it is yet unprepared. For this reason, Japan, being well equipped, had a series of successful encounters. The United States is just beginning to show what American soldiers and sailors can do.

After the declaration of war, the soldiers, the sailors, the marines and the air forces were quickly gathered together in various parts of the country. It is estimated that by some time in 1943, there will be 10,000,000 or 12,000,000 men ready for war or already engaged in battle.

What about the Catholics in this war? Have they entered it with their accustomed enthusiasm and loyalty?

There never was a war into which the Catholics entered with greater enthusiasm and unanimity than the World War Number II. As in the Crusades, they feel "God wills it."

They know that this war is waged against their nearest and dearest temporal and eternal interests. It is against our God, our country, and Christian civilization.

This is the principal reason that, in proportion to their numbers in our country, the Catholic soldiers far outnumber all others. For example, our total population in the United States is 132,000,000, while the number of Catholics in our country is about 22,000,000, or one-sixth of the total population. A few months ago the number of men enlisted was 1,500,000, of which 500,000 or one-third were Catholics. Thus we see that at that time twice as many of the soldiers, in proportion to others, were Catholics. If the same proportion would continue until 1943 when we are expected to have 12,000,000 enlisted men, 4,000,000 will be Catholics. The same proportion will no doubt exist among the officers.

World War Number II emphasizes the fact

that, while the Catholic in times of peace is a good citizen, who keeps the laws of God and the laws of his country, so **THE CATHOLIC AT WAR** is loyal and brave, a lover of humanity, liberty and democracy.

CHAPTER XIV

THE SETTLEMENT AFTER THE WAR

During the first half of this, the twentieth century, the world has been torn asunder by two of the bloodiest catastrophes that ever cursed mankind. The first was a mercenary war in which one or more countries fought for the control of the markets of the world. The war ended disastrously and the settlement after the war was unsatisfactory and unjust.

It is hoped that after the World War Number II a just and charitable agreement will be effected.

A lesson may be learned from the unjust settlement after the first Great War. Everyone knows that it was a potent cause of the second war.

The one most powerful, most just, most disinterested and most charitable, was shut out of the committee. Among the members of the committee were an atheist, a bigoted non-Catholic, and a narrow-minded seeker after high position.

The World War Number II was started by Nazis, atheists, Communists and pagans. The Allied Nations of the world, forced into the war, are fighting for God and country, for civilization and Democracy, for justice and charity.

It will not be long until the World War Number II will be decided. A committee of the great men of the world will be selected to consider the manner of planning and reconstructing the battered world. These men should be broadminded, intelligent, God-loving, honest, disinterested, men of honor and lovers of justice, liberty and humanity.

The mistake of leaving the Pope's representative off the committee should not again be made. Of all the great men of the world he is the most disinterested. His loving subjects may be found in every country. Hence, he is concerned for the welfare of all nations.

After the Pope, the President of the United States, the President of Brazil, the prime minister of England, the prime minister of Ireland, the President of Switzerland, the prime minister of Germany, of Italy, of Russia, and others of similar standing, should act or send a representative to the meeting of the committee.

The committee should be selected from among men of the different countries who are noted for their sense of justice and disinterestedness. They should first decide upon the boundaries of the various countries and divide some of the large countries into two or more nations, so that none

of them will be so large that they will presume to start another war. Then they might decide upon the five or six points of Peace for all time. These might include:

1. Disarmament
2. Right of life and independence
3. A judicial Tribunal to guarantee peace agreements
4. Needs and demands of nations to be judged and adjusted on the foundation of mutual confidence without violent action
5. Development among people and rulers of a sense of responsibility to the laws of God

These five points, laid down by Pope Pius XII, are derived from our Declaration of Independence and the first amendment to the Constitution, which are taken from the teaching of the Catholic Church.

The Declaration says: We are endowed by our Creator "with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

The first amendment to the Constitution tells us: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people

peaceably to assemble, and to petition the Government for redress of grievances."

Here we have in our Bill of Rights the "four freedoms" which are not found in the countries of the old world. These are:

1. Freedom of Religion
2. Freedom of Speech
3. Freedom of the Press
4. Freedom of Assembly

The most important condition for peace among nations is to destroy cannon, warships, and everything necessary for war. It will be difficult to effect this, but all nations must, for self protection, make sacrifices to enjoy the happiness of peace, unity and harmony. To succeed in disarming, all the nations in the world, large and small, must willingly agree to disarm, and abide by the agreement.

Another condition of peace is to assure the right to life to the people of all the nations of the world, large and small. The people of the United States have always believed in the right to live for people in small as well as large nations. For example, we should feel responsible for the reconstruction of the poor, suffering countries of Austria, Finland, Poland, France, Czechoslovakia, and assure them that we believe in their

right to live. Thus it will be seen that a necessary condition of a lasting peace is based on justice and charity.

There should be some kind of a union of countries, or a League of Nations, united by the bonds of justice and charity, designed to govern the nations and enforce international law. A study of the last League would assist in avoiding failures.

It is evident that the needs and demands of nations are to be adjusted by a judicial tribunal without violent action.

It is hoped that there will be developed among peoples and rulers a sense of their responsibility to God, the Creator and Ruler of the universe.

It will be no easy task for the committee of statesmen and judges to effect a unity of mankind. The spirit of liberty breathed by the Declaration of Independence and the Constitution of the United States will go far towards making the task easier.

Liberty is the God-given right of every individual. There are two kinds of liberty—religious and civil.

By religious liberty is meant the right to worship God according to the dictates of conscience, and to practice one's religion in accordance with

one's duties toward God. Every act against freedom of conscience is called religious intolerance. Religious liberty is an inalienable right of every person, because it is a clear duty we owe to God. This religious liberty is granted every citizen of the United States by the Constitution.

Civil liberty is enjoyed by a person when he is free from the domineering will of others and is governed by just laws that are established for the general welfare. If he obeys the just laws, any restraint imposed upon him in exercising his rights as a citizen, is an infringement of his civil liberty.

It may be remarked here that the Catholic Church has always promoted civil and religious liberty. It is also our proud conviction, as American citizens, that, since the adoption of the Constitution, our country has promulgated both religious and civil liberty.

The great bulwark of civil liberty is the Magna Charta. It is the foundation of American constitutional liberty. Among its provisions are trial by jury and no taxation without representation.

While we in the United States enjoy the blessings of religious and civil liberty, no other country in the world is so peaceably and happily situated.

For example, recall the hundreds of Jews, the thousands of Catholics, and others, who have been murdered, sent to concentration camps and expatriated because of their religious affiliations. Not only is this true of Germany, but also of Russia and other countries where there is no civil or religious liberty.

This is not only true in time of war, but also in time of peace.

Even before the wars of the twentieth century, the United States was about the only country in the world where freedom of religion existed. In some countries the Church could not even build a sacristy without permission of the government.

Every day we should give thanks to Almighty God that we live in the best and the greatest country in the world, where every good citizen enjoys entire freedom of religion, of speech, of the press, and of assembly.

It is not difficult to tell another that he should do something, but it is sometimes impossible to induce him to do it. It is not difficult to tell England that she should give Ireland and India their freedom, but it may be difficult to induce England to be just. For this reason, the one or the persons whose duty it will be to appoint the committee to settle the difficulties after the war, should select

those who are disinterested, tolerant, and want no territory and no recompense.

After a just and honorable committee is selected, their most difficult work will be to divide the larger countries into smaller countries, like Finland, Holland and Switzerland, and have all countries disarm.

Then the committee should carefully study the American Constitution, which is the fundamental law of the United States. Particular attention should be given to the Bill of Rights.

The first ten amendments to the Constitution of the United States are called the Bill of Rights, because they contain the most important civil rights of man.

Here we have among the rights conferred upon us by the Constitution the right of FREEDOM OF RELIGION, of TRIAL BY JURY, of NO TAXATION WITHOUT REPRESENTATION, of LIFE, LIBERTY AND PROPERTY.

If the articles of the Constitution were clearly explained to the members, they would see that it could well be an example of the New Constitution of the United Countries of the world.

If a similar Constitution were adopted by all the countries of the globe, a just and charitable

peace would result. It will take time, but with Divine guidance it may finally eventuate.

It may be of interest here to call attention to the Atlantic Charter, the eight points of which may be used in settling the post-war question. It is well known that President Roosevelt, Prime Minister Churchill, and others, met for a conference in a boat in the mid-Atlantic on August 10, 11, and 12, 1941, when they wrote and agreed to the Charter, to be of international scope and application.

1. The first point provides that the Allies seek no territorial increase.

2. There will be no territorial change, without consent of all countries concerned.

3. The Allies will respect the right of all peoples to choose the form of government they desire.

4. All victors and vanquished will have free access to trade and to raw materials of the world.

5. All will assist each other in improving labor standards and economic advancement.

6. We hope to see peace in all nations and freedom of religion, and other freedoms, in all nations.

7. We desire all nations to have freedom to

traverse without hindrance over all seas and oceans.

8. We wish all nations to disarm.

These eight points are practically a repetition of what we said above.

God grant that a lasting peace will soon hover over the whole world, and all of every color, class and country will forever live in peace, love, unity and harmony. This is the hope and prayer of
THE CATHOLIC AT WAR.

CHAPTER XV

THE CATHOLIC AT WAR—LOVE OF GOD AND COUNTRY

Religion and patriotism, love of God and love of country, go hand in hand. They are closely united.

Love of God comes first, love of country next. He loves his country best and keeps her laws the best who does so for God's sake. A citizen of our country cannot love God and hate his nation, no more than he can love God and hate his fellow man.

It is a religious duty, binding upon every citizen, especially upon every Catholic, to work for the best interests of his country, and, if necessary, to offer up his life for her welfare, as thousands of our young men are doing now and have done in every war our country has been engaged in.

There are soldiers who are pagans or atheists and fight for mercenary purposes, from motives of hate, or for world glory; but the Christian soldiers fight for the glory of God and honor of their country.

The virtues that adorn the Christian soldier are Christian virtues. Among the most impor-

tant of these are: order, obedience to authority, love of truth, of justice, and manly courage.

Order and discipline, so necessary for the soldier, is Christianity's bulwark and heaven's first law.

"Did sun and moon run lawless through the sky,
Planets and comets from their orbits fly,"

there would be no more confusion among the heavenly bodies, than among bodies of Christians or of soldiers where disorder held sway, and where there was no discipline.

The Church, the country, the family, and army and navy, depend for much of their success on order and discipline. Suppose each one did what he wished without consulting the welfare of others; confusion would reign and failure would result. Success, not only as a Christian and a citizen, but also as a soldier, is the result of intelligent, industrious and well-directed order.

This is one of the important lessons our youth, as well as their elders, can learn from the soldier. Be orderly at all times. Have definite plans. Always, when possible, do the most important thing first.

THE CATHOLIC AT WAR should have no

difficulty in being orderly and subject to discipline. The Catholic Church is founded on order. In fact the Church is a Christian army. The head of this army, the Pope, is Commander-in-chief of the Christian army; the Cardinals, Archbishops, Bishops, and priests are the Generals, the Colonels, and Captains; while the people are the private soldiers.

Surely the Christian soldier teaches us respect for authority. This lesson is also taught us by the Catholic Church. She teaches that all authority comes from God. "There is no authority but from God," says St. Paul. Hence, obedience to those in lawful authority is a Christian duty. It is binding on all citizens and on all soldiers.

True obedience does not stop to argue about commands, nor does it hesitate to refrain from doing what is forbidden. It is prompt, it is generous, it is ready to do or die. It unhesitatingly fulfills whatever is commanded, as did Meagher at Fredericksburg. General Thomas Francis Meagher's noble and sublime action at Fredericksburg is, perhaps, the best example of prompt, exact, and heroic obedience furnished us by the great Civil war, or any other war.

On December the 13th, 1862, Meagher was ordered to attack the rebels on Mary's Heights.

The Confederate position was almost proof against attack. This Meagher well knew. He realized full well that his brigade was being sent into a slaughter pen. But he obeyed his superior officer. He did not hesitate. He unflinchingly led his men to the cannon's mouth. The brave, gallant soldiers melted away before shot and shell from thousands of guns behind the breast-works.

The London Times correspondent, who saw this battle said: "Never at Fontenoy, Albuera, or Waterloo was a more undaunted courage displayed by the sons of Erin, than during those six frantic dashes which they directed against the almost impregnable position of the foe."

Well did Meagher know that his brigade would be cut to pieces; that his best and his bravest men would be slaughtered; but like a true soldier he promptly, unhesitatingly, and uncomplainingly obeyed the orders of his superior officers. That prompt and exact obedience to the will of his superior is the highest duty of the soldier.

In private and in family life, the willing obedience of the citizen to lawful authority, and the prompt obedience of the child to parental authority, is as beautiful, as important and as necessary as the obedience of the soldier to those over him in authority.

Few virtues shine more resplendently in the soldier or in the civilian than love of truth. The love of truth is a fundamental virtue. It is the inspiration of noble deeds and of great achievements. It gave life, and strength, and vigor to the eloquence of Lincoln at Gettysburg; to the daring bravery of Sheridan at Cedar Creek; and to the patriotism of Grant at Appomattox.

Love truth, justice and morality. Be true to yourselves, true to your beliefs, true to your principles, true to your country and true to your God, and you will be true men, true patriots and true Christians.

Manly courage is a characteristic virtue of the Christian soldier. Courage we are told, "is that quality of mind which enables a man to encounter danger and difficulties with firmness, or without fear and depression of spirit." In other words, courage is valor, bravery, or fearlessness in the presence of danger.

Courage is not always in proportion to size. Man's worth does not consist in the strength of his body, but in the greatness of his soul. Hence, the small, the weaker man is often more courageous in the midst of battle than the muscular giant. Though certain to meet death, he never thinks of retreat.

The humblest of our Christian soldiers manifested greater courage than the great pagan, Ajax, who fled from Hector as Hector afterward fled from Achilles. The true Christian has the courage to do right regardless of danger or consequences.

Now and then boastful beings, but weak souls, appear in the midst of an army of brave men. They are like the mouse in the fable. A boastful mouse was always afraid of a cat. A magician turned it into a cat; then fearing a dog, it was turned into a dog. It began then to fear a tiger. The magician having turned it into a tiger, it began to fear the hunters.

The magician in disgust said: "Be a mouse again. You have only the heart of a mouse, and it is impossible to help you by giving you the body of a nobler animal." Every soldier has seen examples of boasters, who, although dressed in the uniform of a great nation, had the same cowardly nature, the same heart of a mouse.

History contains no higher example of manly courage and devotion to duty than that of the Christian soldier, who, being carried from the battlefield, said to those carrying his wounded body, "Lay me down, but save the flag."

Love your country and obey its laws is, next to the love of God, the greatest lesson taught us

by the example and precept of THE CATHOLIC AT WAR. Love of country, obedience to its authority and loyalty to its welfare, constitute true patriotism.

Ours is a Democracy. It is a government formed by citizens and must be maintained by citizens. In times of peril the patriotic action of our citizens is always prompt. During our brief life we have had many examples of this. The most notable were the Civil War and the World War Number II. While we love peace,—when insulted or attacked, we will resent the insult and defend our rights. When on April 12, 1861, the shot rang out over the waters of Charleston Harbor which reverberated around the country, thousands of brave men rushed to defend our nation's standard; so, too, when, on December 7, 1941, our nation's flag was treacherously and stealthily fired upon from the air at Pearl Harbor, thousands, yes, millions of our youth, from every state in the union, stood ready to defend our nation's standard, and to pour out their life's blood on the altar of their country. These courageous youths well know from past wars that:

“Few, few shall part, where many meet;
The earth shall be their winding sheet.
And every turf beneath their feet,
Shall be a soldier's sepulcher.”

Their country needed help, and willingly they responded to the call.

Weeping over the sad calamity, and praying God to end it soon, they are willing to sacrifice everything that man holds dear, and to endure untold hardships, in order to uphold and sustain the unity, authority, liberty, and democracy of the best, the greatest and the noblest government on the face of the globe.

A practical lesson we can learn from the millions of men who have gone or who will go to World War Number II is the patriotic union of all religious denominations and nationalities. The Catholic, the Protestant and the Jew, the Irishman, the German and the Belgian, the white man and the colored, have joined the native-born, to fight, shoulder to shoulder, to protect the rights of free men. While we have a heart to love, and a tongue to praise, we should never fail to love and to eulogize those who make such sacrifices for God, country and humanity.

We look forward, with hope, to the time when wars will be no more, when disputes between nations, as between individuals, will be settled by arbitration. But until that time comes, when necessity requires it our duty is to defend our country, and fight for the honor of the Star

Which
side?
Axis?
German,
Jewish
Catholics?

Spangled Banner. May the settlement after the World War Number II put an end to war for all time.

Our country is wonderful, in its constitution, in its growth, and in its free institutions. No other nation can be compared to it. It is the marvel of the age. That it has made such progress is the result of the civilizing influence of religion. Citizens of all nationalities and religious denominations dwell together in harmony in our country, because we are all brothers in Christ and have one origin, one destiny and one Father in heaven.

The young men of today are continuing the good work begun by their fathers. May they do it as well! If they are influenced by religion, if they practice the Christian virtues and avoid the common vices, they will be good Christians and good citizens, ever ready, if necessary, to sacrifice their lives for God and country.

When war comes, if not at any other time, a man keenly feels the necessity of the consolations of religion. It is a laudable and a necessary duty of Catholics to give religious instruction to their children from their earliest years. At their mother's knees they are taught their prayers. They are taught that there is a God, the Creator and

Redeemer of all men; that there are three Persons in God,—the Father, Son and Holy Ghost, and that the Son, the second Person of the Blessed Trinity became man, suffered and died for us, and that He will come again to judge the living and the dead.

When they grow older they receive a regular course of religion in their grade, high school and college years. In these days, when all the evil forces of earth and the infernal regions, are waging war on God and Christian civilization, all are beginning to realize the necessity of religious training of children.

Thoughtful people of all denominations know that about nineteen hundred years ago, there appeared among the oldest people of the world a well known personage, a great prophet; that Christ really did appear; that He taught as one having authority, that He founded a society, that He chose apostles and disciples and that some of them, afterwards, wrote books;—these are well known facts. The facts contained in those books are at least as true as those contained in any historical book.

If we look out upon the world, we find that about four hundred million (400,000,000) of the most enlightened people in existence profess be-

lief in the Gospel truths and the Gospel miracles.

When the Evangelists wrote, the facts narrated by them were of recent occurrence. They could have denied them if not true. But, instead of denying them, the very Jews and Pagans show by their silence, as well as by their words, that this man, this founder of the Catholic religion was the "Son of God."

He who brought the world to revere a cross; He who overturned the prevailing religions of the world; He who upheld sufferings and humiliations for the imitation and admiration of mankind, could be no other than God.

The essence of Christ's religion is charity. The ten commandments may be reduced to these two: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind and with thy whole strength." And the second "Thou shalt love thy neighbor as thyself."

If we love God above all things we will give Him that honor that is due Him; we will not take His holy Name in vain, and will do His holy will. If we love our neighbor, for God's sake, we will do nothing that will offend or injure another in his person, in his property or in his character. Formed upon the teaching of the Catholic

Church and upon the Commandments of God and His Church, the Catholic, the true Christian, should be an example of every virtue. He should be pure in his thoughts, truthful in his words and honest, honorable and upright in all his dealings with his fellowmen.

One of the first lessons the Catholic child learns is that we are composed of a soul and a body. The most important is the soul. The great work of the Church is the salvation of souls and securing for them the happiness of heaven. She teaches them the truths of salvation and the means of grace necessary to keep the commandments and save their soul. The virtues necessary to secure eternal happiness also tend to make one happy here. If there is any real happiness in this world, it certainly belongs to him whose conscience tells him that he has attended to his religious duties and kept the laws of God and his Church.

While the Church takes care of the soul, the spiritual needs of man, the state, or nation looks after the body, or the human needs of man. While the Church is the higher society, each has its special work and one should not interfere with the work of the other. Here in this country they work in harmony. This is as it should be. The Cross of the Redeemer and the flag of liberty

should be united in working for every good cause.

Never since the Crusades did the Cross play so prominent a part in a war as it does in the present gigantic struggle. *many who are Catholics* *???????* The followers of Hitler are trying to destroy the followers of the Cross of Christ.

For nineteen hundred years the Cross has been the symbol of sacrifice and service. On the Cross, Christ the Redeemer shed his blood for the freedom of mankind. On it, He offered His life for you and for me.

What the Cross is to the Christian, the flag is to the American citizen. The Cross is the emblem of religious liberty. The flag is the emblem of civil and political liberty.

Under the banner of the Cross, Constantine, the first Christian emperor, delivered the Christians from the bondage of paganism; under the flag of the Cross, the Crusaders (so named because they had a cross of cloth sewed upon their outer garment) marched to deliver the Holy Land from the Mohammedans; and under the inspiration of the Cross the holy Camillus instituted the first Red Cross Society for the aid of wounded, the sick, the aged, and the needy.

The Cross of the Christian and the flag of the American are loved, honored and revered by

every real Christian, by every true American. As on the Cross Jesus Christ, the flower of humanity, sacrificed Himself for all mankind, and for love of the Cross millions of Christians have shed their blood; so under the flag of our country, our young men, the flower of the nation, have gone across lands and seas to sacrifice themselves for our country's welfare and life.

For nineteen hundred years the Cross of the Redeemer has been the inspiration of every good work. Whatever is good, whatever is holy, whatever is elevating in time or eternity we owe to Him who died for us on the Cross.

Inspired by love of the Cross hundreds of young men and young women leave home and the world to follow more devotedly the lessons of love, sacrifice and service taught us by the Cross, in leading a life of service to humanity by teaching the young, nursing the sick, aiding the poor, and caring for every ill to which flesh is heir. They do all this for love of Him who died on the Cross for them.

It was the lesson of the cross that Christianized and civilized the countries of the world—that civilization which pagans, Nazis and atheistic communists are trying to destroy. *yet we fight WITH them*

For love of the flag, thousands of our young

men, during the past year, have left home, parents, friends, and all they hold most dear, to cross dangerous waters and fight for freedom and justice for all nations.

Scarcely a family can be found that has not one near and dear among those soldier or sailor boys. While breathing a prayer for their safe return let us not forget to comfort the loved ones left at home. May the God of justice and of mercy comfort all the families of the soldiers and sailors today, and console them in whatever trials the future may have in store.

We are giving our loved ones to God and country. We are giving them to defend liberty, justice and the honor of our country's flag. We should ask God to grant us patience and the grace to bear the consequences of their duty in the war.

We love our country and we love our country's flag. Next to the Cross of the Redeemer we love the flag of our country. Above the flags of all countries, we love the starry banner—the red-white-and-blue.

Who says that, "I do not love thee,
Flag of my native land?
Whose meteor folds above me,
To the free breeze expand!"
False are the words they utter

Ungenerous their brand,
And rash the oaths they mutter,
Flag of my native land!
Unfaithful to thee! Never!
Our country's flag—forever.

The glorious record of **THE CATHOLIC AT WAR** during the World War Number II upholds the traditional love and loyalty of Catholics during the wars of the past.

Reviewing the previous chapters it will be seen that, from the beginning of Christianity, the Church of God has been persecuted. Pagans, northern barbarians, Mohammedans, and heretics have, from time to time, waged war against Her. This is in accordance with the Savior's prediction: "The world will hate and persecute you."

From the ten general persecutions or wars upon Christ and His Church to the second World War, **THE CATHOLIC AT WAR** has always fought for freedom, justice and democracy.

During the four centuries of wars against the early Church, millions of Catholics (among them St. Paul and the first four Popes—St. Peter, St. Linus, St. Cletus and St. Clement) died, martyrs for the love of God and the freedom of religion.

The great, powerful Roman Empire used all the enormous power vicious emperors could sum-

mon to crush the weak, infant Church, but without success. Notwithstanding all the murderous efforts of that colossal empire, that were used to destroy the infant Church, they all failed, and the great Roman empire is no more, while the Catholic Church, the Church of God, has grown and expanded. The Catholic Church is greater today than ever before and will continue until time shall be no more, for Her founder has promised that the gates of hell and all the powers of the evil one shall never prevail against Her.

Love of God and neighbor, loyalty to country, and to the country's flag, obedience to authority and to the laws of God and of country, love of freedom, of justice, and of the blessings of democracy, have always been the characteristics of THE CATHOLIC AT WAR.

Addenda—A. L. F.

CHAPTER XVI

CATHOLIC HEROES OF AMERICAN WARS

We would not be boastful. But the truth remains that Catholics have figured notably in every war the United States has waged, as humble soldiers and as high ranking officers both in the Army and the Navy, and in more modern times, the air force.

In the Revolution there were plenty of Catholic patriots. Although there were only about 25,000 Catholics in the colonies then, and there was considerable bigotry and discrimination, they shouldered the musket and fought valiantly for American independence.

Besides the Carrolls who were so important, one of them a signer of the Declaration of Independence, there were those heroic lovers of freedom who came to our shores from Europe and actively aided Washington, among them LaFayette, Rochambeau, Pulaski, Kosciuszko, and Admirals D'Estaing, De Grasse and De Barras.

But speaking of Admirals, we had a naval fighter of our own, a dashing sailor who didn't know the meaning of fear and did some great

work for the young republic. He was Captain John Barry.

In a sense Barry was the father of the U. S. Navy for he was the first commander of a boat bought by the Continental Congress and commissioned as a fighting ship. It was the "Lexington." With it he captured the English tender "Edward," the first ship ever taken by a commissioned officer of the U. S. Navy. This was in 1776, and in 1777 he captured a British war vessel in the Delaware, after a brisk engagement. In 1778 he was given command of the "Raleigh" and sailed out of Boston. He went out on the 25th of September, and on the 27th he fell in with two British frigates. Of course his ship was no match for those large vessels, but he fired a few shots, showed the fighting spirit of a patriot, and then grounded his ship and burned it, all of his crew escaping.

His specialty throughout the war was to slip out of an American port and capture incoming boats from England laden with supplies for the British army. At this he was highly successful.

During the Revolution Barry commanded several fighting ships. In 1781, while returning from a mission to France, he captured two English vessels after a hot engagement, and was severely

wounded. He had taken LaFayette back to France as a passenger on the same boat. On March 10, 1783, on a return trip from the West Indies, he ran across two British ships, gave fight, and so injured them that they withdrew. This was the last naval battle or encounter of the Revolutionary War at sea, as peace was declared on April 11, 1783.

Then, the navy, such as it was, was reorganized, and the valiant Barry was made the first ranking officer or Captain. There were six of them. He was often spoken of as "Commodore," but there was no such title in the infant navy, and indeed not until 1862.

Barry was born in Ireland in 1745, and came to America in 1760.

In 1876 a statue and fountain were erected to his memory in Fairmount Park, Philadelphia, by the Catholic Total Abstinence Union of America. In 1906 Congress appropriated \$50,000 for the erection of a monument in Washington in memory of Captain John Barry, and the next year a bronze statue was erected in his honor in Independence Square, Philadelphia, by a group of Catholic patriots.

It is strange that in a certain American history textbook widely used by Catholic schools, the

name of Captain Barry could not be found. Yet this was actually the case during the writer's efforts to obtain information regarding this most interesting, and important, Catholic patriot. Most assuredly Catholics should not slight their own heroes!

Barry is a significant name in American history because he was the first commissioned officer of the U. S. Navy and also because he fought the first and the last naval engagements of the Revolutionary War. It wasn't much of a navy of course, and there weren't many officers or sailors in it, but it was the beginning of American power and prestige on the sea. And its first commissioned Captain was a Catholic.

Perhaps the outstanding Catholic General of the Revolution was General John Sullivan. While not a great strategist, he was a tough fighter and a true patriot. He was a "yankee," born in Berwick, Maine, in 1740. He was appointed Brigadier General by Congress in June, 1775. He was at the siege of Boston, with Gen. Green, and commanded the left-wing under Gen. Charles Lee. On August 10 he was made a Major General and served with distinction at the Battle of Long Island. He was taken prisoner but later was exchanged and lived to "fight another day", and

many days, at Trenton, Brandywine and Germantown. With D'Estaing he acted against Newport, helping to give the English a sound drubbing at Butt's Hill on Aug. 29, 1778. Sullivan was every inch a soldier, and he enjoyed Washington's complete confidence.

Catholics' participation in the Civil War was of incalculable worth to the nation. But their service was rendered not as Catholics but as good Americans.

Four out of five of the North's greatest generals were of the Catholic faith and tradition. General U. S. Grant was not a Catholic but at least three of his outstanding generals were. Even in the Confederate army one of Lee's greatest commanders became a Catholic after the war, General James Longstreet. Other Confederate generals who were Catholics were Generals Beauregard, Cabell, Cleburne, Hardee, Branch, Carroll, and Paul J. Seemes.

In the service of the North we are proud to claim as Catholics such names as General Phil Sheridan, General George Gordon Meade, General Wm. Tecumseh Sherman of Catholic tradition and heritage, General Thomas Francis Meagher, whom we might characterize as the "Teddy" Roosevelt of Civil War times, and that

noted convert to the Catholic faith, General Wm. Starke Rosecrans, who refused to accede to the scheme of Horace Greeley and his Republican cohorts whereby he was to assume command of the Army and succeed Lincoln as the Republican candidate for President. Like Washington he turned a deaf ear to ambition.

Phil Sheridan stands out possibly as the most able and picturesque of Catholic generals. He was the dashing cavalry leader. He was the soldier who turned defeat into victory by his mad ride from Winchester to the battle front, where he found his men retreating and rallied them to win. There was something magnetic about Phil Sheridan. He had something of the Napoleonic in him—a personality that inspired confidence, enthusiasm and courage.

Sheridan was born at Albany, N. Y., in 1831. His people were Catholic pioneers from Ohio. He graduated from the U. S. Military Academy in 1848. Entering the Civil War as Chief Quartermaster under General Hallock, his promotion was rapid; he became a colonel, and then a Brigadier General. In April, 1864, he was made commander of all the cavalry of the Army of the Potomac.

Grant admired Sheridan, especially after his dramatic wresting of victory from defeat at the

battle near Cedar Creek, of "Winchester" fame, immortalized in the poem "Sheridan's Ride." It all happened because of Sheridan's brief absence from his command while in Washington. General Early took advantage and attacked the Union army near Cedar Creek on Oct. 19, 1864, and was at first victorious. Sheridan arrived during his army's mad retreat, and then it was another story, victory for his troops under his magnetic leadership. General Grant, writing of this exploit, said: "Turning what bid fair to be a disaster into a glorious victory, stamps Sheridan what I have always thought him, one of the ablest of generals."

After the war Sheridan received highest honors, finally succeeding General Sherman as commander-in-chief of the Army in 1883.

Wm. Tecumseh Sherman was a commander of superior ability. His campaign through Georgia did much to hasten victory for the North. He was a great general, resourceful, versatile, loyal, and sometimes considered "cruel"—but a lot that happened during his "march through Georgia" for which he has been so criticized, had never been ordered by him, indeed was against his orders.

The phrase "War is hell" is attributed to Sher-

man. It is said, however, that he denied ever making the statement, at least in just those words; but he certainly was a strict disciplinarian and he made war "hell" for the Rebels wherever he marched. His idea was that to make war hard and terrible is the best way to bring it to a swift and decisive conclusion.

In 1942, in Africa, and elsewhere in the present World War II, the "Sherman tanks" have well illustrated the phrase ascribed to him—they have made war cruel and a veritable inferno and hell.

A notable convert to the Catholic Church was General Wm. Starke Rosecrans. He was a most important general in the service of the Union. He was born at Kingston, Ohio, in 1819, of Dutch descent. His mother was a daughter of Samuel Hopkins, a soldier of the Revolution and a signer of the Declaration of Independence.

General Rosecrans graduated from West Point in 1842. Later he served as a professor there, and it was during this time that he became interested in Catholicism and a convert. Through a letter he wrote his brother, Sylvester Horton Rosecrans, Sylvester also became a Catholic, and a priest and years after the first bishop of Columbus.

General Rosecrans was defeated by General

Bragg at the battle of Chicamauga, and was relieved of his command. Up to this time he had been signally successful as a gallant fighter and military strategist. Such is the uncertainty of war. A truly able general suffers one defeat after a succession of brilliant achievements—and the one defeat terminates his career!

In years after the war General Rosecrans was U. S. Minister to Mexico; was elected to Congress as a Democrat in 1882, and from 1885 to 1893 he was registrar of the U. S. Treasury.

The winner at Gettysburg was General George Gordon Meade, a Catholic. He had a long and active military career. He graduated from West Point in 1835. He served with distinction in the Mexican War. In 1861 he was commissioned a Brigadier General of Volunteers, and placed in command of the second brigade of the Pennsylvania reserve corps. He was wounded on June 30, 1862. At Antietam he had two horses shot from under him. In June 1863 he was ordered to succeed General Hooker as commander of the Army of the Potomac. It was his task to drive the Confederates out of Pennsylvania, which they had invaded. Then came the battle of Gettysburg, one of the bloodiest and most important of the war. Meade showed extraordinary military

ability and fighting courage, and he won the battle. For his decisive victory he was publicly thanked by a resolution of Congress passed Jan. 28, 1866. While severely criticized for not pursuing the shattered Rebel army after Gettysburg, Meade's fame remained secure, and he was honored not only by his country but by the citizens of Philadelphia who presented him with a house, and after his death a fund of \$100,000 was presented to his family.

The Theodore Roosevelt of the Civil War (or so we might think of him) was a Catholic, General Thomas Francis Meagher, a most interesting character. A born adventurer and soldier. He loved a fight, and he had a passion for right and justice. He was born in Ireland in 1823. He was educated by the Jesuits. Gifted as an orator he devoted his gifts to O'Connell and the cause of Repeal.

Then came thrilling experiences in France where, working for a Republic, he was sentenced to be hanged. But this was commuted to penal servitude for life. He escaped from a penal colony and landed in New York in 1852.

Here Meagher became a lawyer. But this civilian life was too drab and he undertook an exploring expedition in Central America. Like

Roosevelt in Africa, he had all sorts of adventures. When the Civil War broke out, he was on hand to volunteer. He organized a company of Zouaves, took them to the front with the 69th New York Volunteers. Later he organized the famous "Irish Brigade," and he was made a Brigadier General. His men saw plenty of hard tragic fighting with the Army of the Potomac, at Antietam and Fredericksburg. His troops were almost annihilated, and he finally resigned his command because he said "it was perpetrating a public deception to keep up a brigade so reduced in numbers."

A gallant soldier, a man of strong convictions that he was willing to fight for, General Meagher will long be remembered and honored in American history. Catholics are proud to claim him.

There were other Catholic generals serving in the Union Army. Among these were James Shields, Edward O. C. Ord, Henry J. Hunt, Corcoran, Sturgis, Kearney, McMahan, Stone, Guiney, Newton, and last but not least by any means, the heroic Major Anderson of Fort Sumter fame who, because of his brave defense of the fortress against the Rebels at the beginning of the war, won the admiration of the whole North and was brevetted major general in 1865.

We must not lose sight of the noble and heroic service of the Catholic Sisterhoods. They won the gratitude of the soldiers and civilians alike by their brave faithful service as nurses both in hospitals and even on the field of battle. They were enshrined in the soldiers' hearts, of both sides in the conflict, as "the Nuns of the Battlefield." Two Protestant gentlemen, out of gratitude, bought the U. S. Marine Hospital at Cincinnati and presented it to the Sisters of Charity in honor of Sister Anthony, the "Ministering Angel of the Army of Tennessee." It was to be known as the "Hospital of the Good Samaritan."

In the Spanish-American war there was the usual high quota of Catholic participants. More than one young Catholic charged up San Juan Hill with Theodore Roosevelt. And we mustn't forget the hero of Manila Bay, Admiral George Dewey, also a Catholic, who steamed his squadron of American warships over the mines in Manila harbor and met and destroyed the Spanish fleet. Dewey preserved the tradition of Admiral Farragut who spoke the laconic phrase, "Damn the torpedoes." At the close of the war Admiral Dewey was highly honored by an appreciative nation.

Of course in the First World War, Catholics

figured prominently in all the armed forces. Too, they were among our greatest heroes and received their share of "distinguished service" honors and medals.

While the Catholic population of the United States in 1917 was only 17% of the total, still the total army personnel was 30% Catholic, the navy 40% Catholic, and the Marine Corps 50% Catholic. Over 21,856 Catholics lost their lives on foreign soil fighting for democracy.

After our boys had got into action, the first commander of an American division to capture an important enemy position was Major General Robert E. L. Bullard, a Catholic. Colonel William Donovan, commander of the Fighting 69th of New York, a Catholic, earned the name "Fighting Bill Donovan" and he won all four World War Decorations of the U. S. Army: Congressional Medal of Honor, D.S.C., D.S.M., and Order of the Purple Heart. The redoubtable chaplain, Father Duffy, also won distinction and his name is secure in American history. A statue of Father Duffy was erected in New York City, and the intersection where it stands is known as "Duffy Square."

To call the roll of the Catholic heroes of World War No. 1, would take more space than the writer

is allowed in this treatise. Suffice it to say that Catholics played their usual important part in all battles, on land, sea and in the air. Their service was out of proportion to the actual Catholic population of the nation.

One of the anomalies of war is, that, as wicked as are its processes, so much of nobility and heroism and even beauty shine through its crimson clouds. Art and poetry are inspired by it—and in this regard we think of two very fine American poets: Father Abram J. Ryan, of Civil War fame, and Joyce Kilmer, of the First World War.

Father Ryan was a southerner. His understanding of the conflict was with the South, perhaps motivated largely by his environment and sympathies. He served gallantly as a chaplain in the Confederate Army, and he wrote several patriotic poems which will undoubtedly live, "The Sword of Robert E. Lee," "The Conquered Banner," and many religious poems of exceptional beauty and depth of soul. His poetry is always tender, pulsating with feeling, and sometimes it is sad—but always discerning, eloquent. Every Catholic should be familiar with Father Ryan's poetry.

Out of World War No. 1, came the name and fame of Joyce Kilmer. A convert to Catholicism, he was educated at Rutgers College and Colum-

bia University. He volunteered in the "Fighting 69th" and gave up his life in battle, a Catholic fighting for his Country and those principles in which he believed—

"A human heart whose courage did not falter
Though distant as Arcturus shone the Gleam."

His best known poem is "Trees," but he wrote others of exceptional merit. He reminds one of Keats and, like Keats, he died far too early, with superior gifts only partially developed.

Surely Father Ryan and Joyce Kilmer are noble examples of THE CATHOLIC AT WAR. But we shouldn't forget the name of another priest, John Banister Tabb, who was a master of the epigrammatic quatrain, and who also served under the Confederate flag.

In the present global war, which is truly what World War No. II constitutes, Catholics are playing their usual significant role. Many heroes have been Catholics, and the number increases every day as Americans participate in the fighting in nearly every part of the world.

At the time this book goes to press, one Catholic name stands out prominently, and gloriously. It is that of Commander John J. Shea, who went down with his burning ship the aircraft carrier "Wasp" on Sept. 15, 1942 in the waters of the South Pacific.

Commander Shea was a true Catholic hero. That he was a good Catholic was eloquently attested by a letter he wrote his little five year old son, "Jackie," shortly before his death. In this letter he admonished the boy, "Be a good Catholic and you can't help being a good American." The skipper of the Wasp, Captain Forrest P. Sherman, told of how Commander Shea heroically took charge of the fighting of the flames that were consuming the flight deck, in complete disregard of his own safety. Ammunition was exploding all around him. He thus lost his life in brave service of his country.

Every American knows how Catholics are responding to the call of their nation in this present horrible holocaust of death and murder; of how they are fighting and dying. And, as events are passing so rapidly before our eyes at the present moment, it is impossible to do justice to **THE CATHOLIC AT WAR** in the 1940's. Heroes are being made every hour.

Then, it is fitting to close this chapter with a repetition of Commander Shea's admonition to his little son Jackie—"BE A GOOD CATHOLIC AND YOU CAN'T HELP BEING A GOOD AMERICAN."

There words sum up the American Catholic's conception of his duty to his religion and as a

citizen of the greatest and freest nation of the world—the United States whom God has willed shall, in these critical times, carry the torch of liberty, democracy, and too of faith in God and those institutions that have been inspired and built by Christian effort and sacrifice.

Whether Father Maguire at Pearl Harbor did or did not say the words ascribed to him (which he himself doesn't recall having spoken) "Praise the Lord and pass the ammunition," those words do most aptly express the American resolve—namely, to remember and serve God and at the same time fight to preserve those ideals and principles which God Himself had put into the hearts and minds of civilized Christian peoples and nations.

THE CATHOLIC AT WAR, in the present global conflict, is fighting to preserve those principles, ideals and institutions which are largely the result of the teaching of Christianity and the Church.

No war in many a day has come so close to being a religious war as the one we are now engaged in—religious because it is a war on our part to destroy paganism, brutality, slavery, and all those forces which strike at the heart of both Christianity and civilization.

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